CÆDMON'S

METRICAL PARAPHRASE

OF

PARTS OF THE HOLY SCRIPTURES,

IN ANGLO-SAXON;

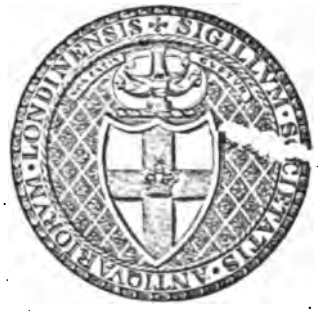
WITH

AN ENGLISH TRANSLATION,

NOTES, AND A VERBAL INDEX,

By BENJAMIN THORPE, F.S.A.

HONORARY MEMBER OF THE ISLANDIC LITERARY SOCIETY OF COPENHAGEN.



LONDON:

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PROSPECTUS OF A SERIES OF PUBLICATIONS

OF

ANGLO-SAXON AND EARLY ENGLISH LITERARY REMAINS,

UNDER THE SUPERINTENDENCE OF A COMMITTEE OF

THE SOCIETY OF ANTIQUARIES OF LONDON.

The publication of the Remains of Anglo-Saxon and Early English Literature existing in manuscript, with the addition of such as have been imperfectly edited, or have become extremely rare, has long been thought highly desirable by persons attached to the study of our national Antiquities and Language. For the small portion of Anglo-Saxon learning already rendered accessible to the student, we are in some measure indebted to foreign scholars; and it has been deemed a subject of national reproach, that numerous Works of equal or greater importance (including many interesting volumes of History, Poetry and Romance in the Anglo-Norman tongue,) should have still remained unpublished. To supply these deficiencies, it was lately proposed to establish a new society, and a subscription was set on foot to carry that object into execution. The promoters of this measure thought it right, however, to submit it to the Society of Antiquaries (of which many of them were Fellows), as being entirely in accordance with the purposes for which that Society was founded; and it was, on mature consideration, determined by the Council, to recommend that the Society of Antiquaries should take upon themselves the direction and execution of some of these Works, at their own expense, receiving such a return for the outlay as the sale of them might afford. Accordingly, a Report to the above effect was laid before the Society; and the following Resolution having been suspended in the Meeting-Room, during the period prescribed by the Statutes, was confirmed by Ballot on Thursday, March 17, 1831:—

> *Resolved,*—That it appears highly desirable that this measure be undertaken by the Society of Antiquaries; but, as its funds are inadequate to defray the whole expense, without interfering with its other publications, on the ordinary terms of distribution among its Members, it appears expedient that copies of the intended publication be sold to the Fellows at half-price, and that an adequate price be fixed on copies for general sale; by which it is expected that a great proportion of the expense would be reimbursed to the Society.

For the purpose of carrying into effect the foregoing Resolutions, the Council,

at their next meeting, appointed a Committee, consisting of the present Officers, and nine other Members selected from the Fellows of the Society, viz.:

The Earl of Aberdeen, K.T., *President.*
Hudson Gurney, Esq., V.P.
Henry Hallam, Esq., V.P.
Rt. Hon. C. W. Williams Wynn, V.P.
William R. Hamilton, Esq., V.P.
Thomas Amyot, Esq., *Treasurer.*
John Gage, Esq., *Director.*
Nicholas Carlisle, Esq. } *Secretaries.*
Henry Ellis, Esq. }
John Caley, Esq.
Francis Douce, Esq.
Edward Hawkins, Esq.
J. H. Markland, Esq.
J. H. Merivale, Esq.
Francis Palgrave, Esq.
Henry Petrie, Esq.
Sir Thomas Phillipps, Bart.
Edgar Taylor, Esq.
To whom have since been added
The Rev. J. Forshall.
Frederick Madden, Esq.
W. Y. Ottley, Esq.
Charles P. Cooper, Esq.

The Committee have thought it desirable that Anglo-Saxon Works shall be printed in the ancient Characters, and be accompanied, in every case, with an English Translation.

The two first Works for publication are,

1. Cædmon's Scriptural Paraphrase, edited from the Bodleian MS., by Benjamin Thorpe, Esq. F.S.A. with an English Translation, Preface, and Notes. The Illuminations, fifty in number, have been engraved by Mr. Basire, accompanied by fac-simile Specimens of the MS., and given to the Fellows of the Society in the twenty-fourth volume of the Archæologia, with a Descriptive Notice of the MS. by Henry Ellis, Esq., which had been previously read at the Society's Meetings. Separate copies of the Engravings and Descriptive Notice have been struck off for sale.

2. Layamon's Translation of Wace's Chronicle of the Brut, from the Cottonian MSS., Calig. A. ix. and Otho C. xiii., including the two Texts, to be edited by Frederick Madden, Esq. F.S.A., with an English Translation, Preface, and Notes. This Work will be comprised in Two Volumes Royal Octavo. The period of its publication will be announced hereafter.

Those Fellows of the Society who are desirous of possessing either or both of these Publications, are particularly requested by the Committee to give their names, at as early a period as they may find convenient, to Mr. Martin, at the Society's Library.

The Works will be printed by Mr. Richard Taylor, F.S.A., and the copies which are not disposed of to the Fellows of the Society, will be sold by Messrs. Black, Young and Young, 2 Tavistock Street, Covent Garden.

TRANSLATOR'S PREFACE.

HAVING been led by circumstances to the study of our old vernacular tongue, I naturally felt some desire to become acquainted with the works of one whom, justly or unjustly, I considered as the Father of English Song. Absence in a foreign land long prevented the gratification of this desire, beyond the perusal of a few extracts in the Rev. Mr. Conybeare's "Illustrations of Anglo-Saxon Poetry"*; but, on my return to England, having got access to a copy of the printed edition of the original text, I soon became convinced of the inaccuracy of that edition, and that the neglect which has hitherto attended the remains of this Milton of our forefathers is, partly at least, to be ascribed to the faulty and unsatisfactory manner in which they have been communicated to the public. It was therefore with impatience that I looked forward to the completion of the new edition announced by the reverend and learned Editor of the "Illustrations"†; nor until I had ascertained that he had abandoned the design, did I resolve on applying to the work, and endeavouring, as far as I was able, to supply what to me seemed a desideratum in our literature.

This design would, however, have shared the fate of many others of a like nature, had not the Society of Antiquaries,

* Illustrations of Anglo-Saxon Poetry, by the Rev. J. J. Conybeare, M.A., &c.; edited by his brother, the Rev. W. D. Conybeare, M.A., &c. London, 1826.

† See Illustrations: Introduction, p. lxxvii.

upon application to that learned Body, liberally undertaken to defray the expense, not only of editing and printing the work itself, but of engraving fac-similes of the illuminations which accompany the unique MS. of the poem preserved in the Bodleian Library*.

* About the middle of the last century it was proposed to reprint Cædmon, with a translation, and to have the illuminations engraved, under the patronage of the Society of Antiquaries; but, from some causes which are not mentioned, the project was abandoned, though engravings were made from fifteen of the drawings, the original plates of which are in the possession of Mr. Ellis of the British Museum. The following letter from Edw. Rowe Mores to Dr. Ducarel (see Nichols's Literary Anecdotes, vol. v. p. 403.) details the plans of the Saxonists of that period.

"*Queen's Coll. Oxon., Jan.* 13, 1753.

"Dear Sir,—The drawings you mention are not in our library, but in the Bodleian, in the MS. Cædmon which we have so often talked about. What we have lately discovered at our College is an index drawn up by Junius to his edition of Cædmon, which in the Bodleian Catalogue is said to have been stolen; but we suppose, that as Junius's MSS. were formerly kept in a closet in the school-gallery, Mr. Thwaites might borrow it from thence; and, it being afterwards found in his study, was, with his other papers, inadvertently reposited in our archives. The Dean of Exeter* is very desirous that this index should be printed and annexed to the drawings: which, he says, he proposed to the Antiquarian Society to be engraved at their expense; but without success. I did myself at first think that this work might be published by our Society; but, for some reasons which have since occurred to me, I am now of a different opinion. Mr. Lye has been at Oxford lately; and Messrs. Wise, Lye, Ballard, and myself, have held several consultations about reprinting Cædmon entire, with a translation, and adorned with all the drawings in the Bodleian copy. Mr. Lye seems inclined to undertake the translation; and Fletcher is willing to pay all expenses of printing, if we will engrave the drawings. Mr. Wise is about printing a dissertation on the true age of Cædmon, the

* Dr. Charles Lyttelton, afterwards Bishop of Carlisle, President of the Society of Antiquaries.

The text of the present edition is founded upon a careful collation of that of Francis Junius* with the Bodleian MS. In a few places, where the latter is manifestly corrupt, recourse has been had to conjectural emendation; this, however, has been very rarely ventured upon, and in no case without giving the reading of the MS. at the foot of the page.

Though the present edition be freed from the inaccuracies, both editorial and typographical, in which the former one abounds, yet the text of the manuscript itself is in numerous instances so corrupt as to admit only of conjectural interpretation†; and some few places have, I regret to say, baffled all my efforts even at conjecture.

In the earlier part of the poem these inaccuracies are less frequent, and the sense continues unbroken, except in places where the MS. exhibits evident vestiges of mutilation; but as we advance, errors and omissions thicken upon us, till at length, in the second book, we find little else than a series of unconnected fragments‡.

dialects, and several other curious Saxon matters, which I hope will put some of us upon studying this part of antiquity. I know of none at present who apply their studies this way but Mr. Buckler, who, though a Mallardian, is nevertheless, I believe, a diligent and a learned antiquary.

"I am, dear Sir, yours very sincerely,

"Edw. Rowe Mores."

* Cædmonis Monachi Paraphrasis poetica Genesios ac præcipuarum Sacræ Paginæ Historiarum, abhinc annos M.LXX. Anglo-Saxonice conscripta, et nunc primum edita a Francisco Junio, F.F. Amstelodami 1655.

† The former part of the MS. I imagine to have been written from a copy, the latter from dictation; as it abounds precisely in such errors as an illiterate man, writing from recitation, might naturally be expected to commit. Some of these instances will be specified in the notes.

‡ It is singular enough that, both in the MS. and in Junius's edition, these fragments appear on the page as entire parts of the poem, unnoticed as fragments either by the Saxon scribe or the modern editor.

With respect to the question—*whether these remains are the genuine work of Cædmon, or of some later bard?*—much has been said, and to little purpose. For my own part, I see no good foundation for doubt upon the subject; and notwithstanding the opinion of Dr. Hickes, and of others in deference to his authority, by whom the epithet of Pseudo-Cædmon has been bestowed on the author of the present poem, I feel inclined to regard the work as the production of the good Monk of Whitby; due allowance being made for such interpolations, omissions, and corruptions of the original text, as Cædmon, in common with the classic authors of antiquity, and still more with the vernacular writers of the middle ages, may be supposed to have suffered at the hands of ignorant transcribers.

Hickes's principal reason for ascribing the work to a much later poet is its dialect and style, which he calls Dano-Saxon*.

* "Cædmone igitur abjudicandam Paraphrasin censeo quam ei inscribit vir maximus Fr. Junius, et tantum non adjudicat in observationibus ad Willeramum p. 248. Ibi eam vocat historiarum veteris testamenti perantiquam Paraphrasin, dicitque innumera in ea occurrere quæ penitiorem sapiunt antiquitatem. Denuo eam vocat reconditum antiquitatis thesaurum; eamque citaturus utitur plane Cædmonis nomine; quasi, se judice, vere Cædmonis esset, quam citerioris seculi poeta aliquis Anglo-Saxonum septentrionalis contexuit, Cædmonis, quoad operis argumentum, quisquis fuit, non infelix imitator. Quod enim stylum geniumque operis attinet, is idem est in fragmento Historiæ Judith, Calendario, et in additamento illo, quod in fine Paraphraseos extat, p. 91, (*hujusce editionis* p. 265,) quod tamen esse citerioris antiquitatis operis argumentum demonstrat: de descensu Jesu ad inferos, de perruptis ab eo inferni januis, de raptis ab eo inde animis, qui per Mariam Virginem opem et misericordiam ejus prius imploraverant." —*Hickesii Thesaurus*, p. 133.

"Ante aliquot annos, literarum Saxonicarum instauratorem amplissimum D. Georgium Hickesium magna cum voluptate audivi de Cædmone disserentem et affirmantem hujusce Paraphraseos auctorem non illum fuisse

Of this dialect I have not succeeded in tracing a vestige throughout the poem. In fact, from beginning to end, it

Cædmonem divino inspiratum afflatu, de quo tot præclara scripsit Beda Venerabilis in Historia sua Eccles. Gentis Anglorum: sed alium quendam Cædmone multo recentiorem, qui Poemata sua dialecto Dano-Saxonica condita, circa seculum a Christo nato decimum edidit."—*Wanley*, p. 77.

But the fullest account given by Hickes of the singular opinions which he entertained upon this subject, is contained in a letter written by him, in 1699, to his friend Bishop Nicolson. This letter is here given entire, from the Correspondence of the latter, published by J. Nichols, F.S.A., vol. i. p. 119.

"*London, April* 25, 1699.

"Dear Sir,—Your letter of March 30 was sent to me from London to Oxford, which made me delay an answer to it till I returned to London again. As for the Cotton Harmony, though one may reasonably suppose the Saxon in Cædmon's time not to be much altered from the first Teutonic Saxon, yet, upon considering the Gallo-Italic, or rather Franco-Italic, hand of the original, and that the fragment of the undoubted Cædmon in Bede seems not to be the same language with that book, I give it up to be Francic, and the most antient piece yet discovered in the old Teutonic; and, if subscriptions come in accordingly, I will print it in my book. As for Junius's Cædmon, I cannot yet believe it to be of the true Cædmon's composure. First, because the fragment in Bede, which was the beginning of the true Cædmon, is not the same in words, or order of words, with that of Junius's Cædmon; but, being the same in sense, it seems to show that the author of Junius's Cædmon wrote in imitation of the true Cædmon, and was not the true Cædmon himself, no more than the author of the Additament at the end of the book; though it must be confessed that the Additament hath a more recent air, at first sight, than the Paraphrase of Genesis, which makes the first part of the book. Secondly, the Menology, which is written in the same style and dialect, was written in Canute's reign, as seems to me from one expression at the latter end of it, before you come to the rambling dithyrambicks (I have not now my copy by me to quote the words), which is to this purpose: 'Now may you know how to observe the festivals through the whole *British* kingdom of the King of the Saxons;' and I desire to know your opinion if that passage doth not fix the time of the Menologium. Thirdly, the victory of Æthelstan, Chron. Sax. an. 938, and the death of Edgar, an. 975, both

is written (with the exception of some orthographical peculiarities in the second book,) in Saxon as pure as the works of Alfred himself; and its Danisms have no existence out of the imagination of the learned author of the Thesaurus*. For the sake of argument, however, let us for a moment allow Hickes to be right, and that the dialect is Dano-Saxon,—what more can be made of the concession, than that the original pure Saxon text is lost, and that what remains of the poem has been transmitted to us in a copy made by a scribe of

written in the same style and dialect, are good arguments that the Paraphrase of Genesis ascribed to Cædmon was written about these times, that is to say, in the tenth century. Lastly, there are so many Dano-Saxonic words and phrases in it, that occur in pieces written not long before and a little after the Conquest, in such as are commonly called Semi-Saxonic MSS., that I cannot but think it was written by some Northymbrian (in the Saxon sense of the word,) after the Danes had corrupted their language. Among others, o for the Cimbric præposition a, IN, occurs in him, which is general in Anglo-Nortmannic books written shortly after the Conquest; as I have shown in the chapter 'De Dialecto Nortmanno-Saxonica, sive Anglo-Nortmannica;' which, though when I began it I thought would have afforded but little matter of speculation, yet hath it carried me into large theories; and could I have foreseen whither your proposal of a chapter 'De Dialecto Dano-Saxonica' would have led me, I should never have had courage to have ventured on the work. Whatever is written in the second edition, the world is beholden to you for it; and I doubt not but it would have been much better done, could I have had your help and directions, as well as your encouragement.

"I pray God to preserve you in health, and remain, Sir, your most obliged humble servant, G. H."

* I am not aware of any traces of Danish influence on our old mother tongue, except in the Glosses to the Four Gospels and the Psalms, MSS. Cott. Nero D. 4. and Vesp. A. 1., written in the dialect of Northumbria; the Ormulum, MS. Bodl., the name of the author of which, *Orm*, would also seem to indicate a Scandinavian origin; and the Fragment of Cædmon given at p. xxiv *note*.

Northumbria, at a period when the dialect of that part of England had become corrupted by intermixture with the language of its Scandinavian invaders and colonists?* The identity of the poem would nevertheless still be preserved. But that an entire, and, for its time, beautiful, poem, corresponding, as far as we can judge from what time has spared to us, in every particular with the account given by Beda in his life of Cædmon,—that such a poem is the production of another, and comparatively recent, bard, is a proposition too gratuitous and improbable to be entertained by any one with whom adherence to a favourite hypothesis is not paramount to right reason.

In King Alfred's Saxon Version of Beda's History the lines are given which Cædmon is reported to have composed in his dream. These have, by Dr. Hickes and others, been considered as the only genuine fragment extant of Cædmon's work: but when we reflect that the lines in question appear in Beda's original text only in a Latin translation, which Alfred in his version, instead of giving the original Saxon as written by Cædmon, seems to have retranslated, they rather furnish additional proof in favour of the genuineness of the poem; the variations between them and the lines with which the poem opens, being such as might naturally be expected to exist between an original composition and a retranslation from a translation of it.

The original MS. of the poem, preserved in the Bodleian Library, is a small parchment volume in folio, containing two

* That copies of parts of the poem, at least, existed in such varieties of dialect, is highly probable from the specimen in the MS. Eliens., given both in Wanley, and in Smith's edition of Beda's Ecclesiastical History, and reprinted in the present volume, p. xx.

hundred and twenty-nine pages; the first two hundred and twelve of which are written in a fair, though not elegant hand, apparently of the tenth century. The remaining seventeen pages, forming a Second Book, are in an inferior handwriting: and as the orthography used in this part of the poem is less pure, and the language less grammatical than in the first part, it is perhaps* to be considered as less ancient.

Of the history of this MS. nothing more, I believe, is

* I say *perhaps*, knowing how difficult it is to decide upon the age of a Saxon MS. from any peculiarity of orthography, and that *place* has, in this respect, an influence as great as *time*. In fact, Saxon MSS. ought to be locally classed, before any attempt be made at chronological arrangement; nor will this appear strange when we consider, that in early times the several divisions of the kingdom were, comparatively speaking, almost like foreign countries to each other; that in some parts the Saxon must have continued uninfluenced by foreign idioms much longer than in others; that the various provincial dialects must have been much more strongly marked than they are at present, and that they were all equally employed in literary composition. A case in point is the specimen of the Kentish dialect, as it appears in a MS. from the Arundel collection, No. 57, now in the British Museum. The date is 1340, and yet the language may still be termed Semi-Saxon. In proof of the above, let any one compare the following extracts with the courtly, frenchified English of Chaucer:

Nou ich wille þet ȝe ȝwȝte hou hit if ȝwent
Þet þif boc if ȝwrite mid engliff of Kent.
Þif boc if ȝmad uor lewede men |
Vor uader | and uor moder | and uor oþer ken |
Ham uor to berȝe uram alle manȝere zen |
Þet ine hare inwȝtte ne bleue no uoul wen.
Huo aſe god if hif name ȝzed |
Þet þif boc made God him ȝeue þet bread |
Of anglef of heuene and þerto his red |
And onderuonge hif zaule huanne þet he if dȝad.
Amen.

Ymende . þet þif boc if uolueld ine þe eue of þe holȝ apoſtlef Symon an

known, than that it was the property of Archbishop Usher, who presented it to Junius, by whom, with the rest of his MSS., it was bequeathed to the Bodleian Library.

This work, as the reader is already aware, was first given to the world by the learned foreigner above named, in a small quarto, printed at Amsterdam in 1655, containing the Saxon text, unaccompanied by translation or notes. Of a scholar so celebrated as Junius, it will doubtless to many seem presumption in me to speak in terms other than those of unqualified deference; nor am I able or inclined to detract aught from his high reputation as a profound and laborious investigator of antiquity in general; but I cannot avoid noticing that the text of his edition contains numerous errors. In the manuscript, for instance, the metrical point is of fre-

Judaſ | of ane broþer of þe choýſtre[a] of ſaýnt Auſtin of Canterberi | Ine þe ýeare of oure lhordeſ beringe. 1340.

Vader oure þet art in heueneſ | ýhalȝed bý þi name. cominde þi riche. ýworþe þi wil | aſe ine heuene. and ine erþe. bread oure eche daȝeſ. ýef ouſ to daȝ. and uorlet ouſ oure ýeldinges. aſe and we uorleteþ oure ýelderef. and ne ouſ led naȝt in to uondinge. Ac vri ouſ uram queade.

Zuo bý hit.

Haýl Marie | of þonke uol. lhord bý mid þe. ýbliſſed þou ine wýmmen. and ýbliſſed þet ouet of þine wombe.

Zuo bý hit.

Þis boc is Dan Michelis of Norþgate | ýwrite an englis of his oȝene hand. þet hatte Aýenbýte of inwýt. And is of the bochouſe of ſaýnt Auſtines of Canterberi. mid þe lettres C: C:

For my knowledge of this very curious MS., as well as for the communication of the foregoing extracts, I am indebted to the kindness of Mr. Joseph Stevenson, of the British Museum, a gentleman from whom we may one day hope for a local classification of our Saxon MSS., as far as such an undertaking is practicable.

[a] Sic MS.

quent, though by no means of constant, occurrence, and is in most instances inserted correctly; while in the printed edition it is often so placed as to destroy both sense and alliteration, by separating words in connexion, and *vice versâ*; so that, in many instances, passages sufficiently plain in the manuscript become totally unintelligible in Junius's edition.

The present edition may lay claim at least to one merit,—that of exhibiting a faithful text. The metrical arrangement will also, I trust, be in general found correct. Of my version, which I have endeavoured to make literal, and at the same time free from harshness, I am less confident. That in many places it will be found exceptionable I have no doubt; but I can assure my readers, that in all cases of difficulty I have invariably given that interpretation which appeared to me best to accord with the context, and with the structure of our ancient tongue. In places where the manuscript is evidently corrupt, my translation is generally made from what I conjectured *might* be the true reading, and which I have indicated in the notes. Where the version is merely conjectural, the Italic character has been adopted.

In the accentuation, which confirms in almost every case the theory of Professor Rask*, I have followed the authority of manuscripts, and, except in a very few instances, that of the manuscript of Cædmon itself.

The First Book of the poem, being a paraphrase of parts of the Old Testament and Apocrypha, needs no analysis, and its merits and defects must speak for themselves. Of the Second Book, of which only a few fragments have escaped the destructive hands of time and ignorance, a considerable portion seems to have been occupied by the descent of our Saviour

* See my Translation of Rask's Anglo-Saxon Grammar, p. 4, & seqq.

to the infernal regions, or, as it is termed by the earlier writers, the *Harrowing of Hell.* Had this part of the poem been entire, it would have been desirable to subjoin such extracts from works, printed and in manuscript, as might have served as a commentary upon this our earliest production on the subject; but, in its present corrupt and mutilated state, such an addition seemed unadvisable, especially as the works treating of this favourite theme of our ancient dramatic mysteries are neither few nor difficult of access.

I have given as a Supplement, the "Song of Azariah," copied from that unique and venerable collection of Saxon poetry, the EXETER MANUSCRIPT*; which, being evidently an extract from a more correct MS. of Cædmon than the one preserved to us, is both valuable and interesting, as throwing considerable light on the text of the latter. The same MS. contains also the "Song of the Three Children," but with variations so considerable from that given in the Junian MS. as to render its insertion unadvisable.

With the other MSS. of Junius, in the Bodleian Library, is preserved his verbal index to Cædmon: whether it be complete or not, I am unable to say; but being adapted to the pages of his edition, to that edition only can it be applicable. The index subjoined to the present volume will, it is hoped, in addition to its general utility, be found particularly beneficial to Scholars engaged in pursuits connected with the literature and language of the Anglo-Saxons.

It would ill become me, were I to dismiss this preface without due acknowledgement to the Reverend BULKELEY BANDINEL, D.D., Keeper of the Bodleian Library, for much

* For an interesting description and analysis of the Exeter MS. see Conybeare's Illustrations of Anglo-Saxon Poetry.

kind and prompt attention while I was engaged in that venerable storehouse of the wisdom and learning of past ages. To the Reverend W. D. CONYBEARE, M.A., I also feel a grateful sense of obligation, for his unsolicited kindness in sending me his own interleaved copy of Cædmon, containing his translation of a considerable portion of the poem. To my excellent friend Mr. RICHARD TAYLOR, a true lover of old English lore, my thanks are likewise due, for many valuable suggestions, as well as for the kind interest he took in the work while it was passing through his press.

Cædmon's Paraphrase, with all its beauties and all its faults, is thus, for the first time, before the public in an English garb. Those readers who may rise disappointed from the perusal should reflect, that he is our earliest poet; that he lived (himself a herdsman,) when all around him was barbarism; and that these his mangled remains are all that Time has spared to us.

PREFACE TO THE FIRST EDITION.

FRANCISCUS JUNIUS AD LECTOREM.

Supervacuum esset, Lector benevole, pluribus verbis hoc in loco repetere, quæ non ita pridem de Paraphrasios hujus Authore attigi p. 248 Observationum nostrarum in Willeramum *; ubi quoque præclarum hunc reconditæ antiquitatis thesaurum acceptum fero summo Præsuli et nunquam non infra merita sua laudato, Iacobo Usserio, Archiepiscopo Armachano et totius Hiberniæ Primati. Per velim interim, mi Lector, abs te mihi ignosci quod editio hæc, ex uno tantum exemplari concinnata, prodit inemendatior; futura forte correctior, si plures antiqua manu exaratos codices videre contigisset. Ne quis tamen ulla in re operam nostram desideraret, paginas ipsius Manuscripti adversis ubique virgulis inclusi, quo facilius hanc nostram editionem cum ipsis reverendi Antistitis vett. membranis conferant, quibus pretium operæ videbitur. Singulas quoque editionis hujus paginas in lineas distinxi, quo expeditius inveniri possint loca quæ posthac a nobis ex hoc Authore citabuntur, et nostras quoque in eum observationes, Deo Opt. Max. vitam viresque largiente, suis ubique paginis lineisque commodius adaptem.

Vale, mi Lector, atque hac interim qualicunque opera nostra propitius fruere.

* The following is the passage, "—— perantiqua illa Geneseos ac præcipuarum Vet. Testamenti historiarum paraphrasi poetica, cujus mihi copiam benigne prorsus fecit vir maximus Jacobus Usserius, Archiepiscopus Armachanus et totius Hiberniæ Primas, de qua paraphrasi hoc tantum hic monebo; innumera in ea passim occurrere, quæ penitiorem sapiunt antiquitatem, et quoniam ipse stilus ac totius operis cum argumentum tum genius ex amussim respondent isti veteris poësios specimini quod adduxit Ven. Beda lib. iv. Hist. Gentis Anglorum, cap. 24. ipse quoque posthac aliquid ex nobilissimo reconditæ antiquitatis thesauro citaturus, utar nomine istius Cædmon (in Anglo-Saxonica Regis Alvredi paraphrasi est Cedmon vel Caedmaa) quem sacræ illius poësios authorem facit Beda ibidem."

SOME ACCOUNT OF CÆDMON,

FROM

BEDA'S ECCLESIASTICAL HISTORY;

WITH

KING ALFRED'S ANGLO-SAXON TRANSLATION*.

In hujus Monasterio Abbatissæ (Hildæ) fuit Frater quidam divina gratia specialiter insignis, quia carmina religioni et pietati apta facere solebat; ita ut quicquid ex divinis literis per interpretes disceret, hoc ipse post pusillum, verbis poeticis maxima suavitate et compunctione compositis, in sua, id est Anglorum, lingua proferret. Cujus carminibus multorum sæpe animi ad contemptum

On þisse abbudissan[a] mynstre[b] wæs sum broðor sýndeorlice mid godcundre gife gemæred ⁊ geþeorfad. forþon he gewunade geþrifenlice leoð wyrcean þa þe to æfæstnesse ⁊ to ánfræstnesse belumpon swa þæt swa hwæt swa he of godcundum stafum þurh bocerat geleornade þ he æftcer medmiclum wæce in scéop-geþeorde mid þa mærstan swétnesse ⁊ inbrýdnesse gegladde. ⁊ in englisc gewreorde wel gehwæþr forð-brohte. ⁊ for his leoð-songum monigra monna mód oft to

In this Abbess's[1] Minster[2] was a certain brother extraordinarily magnified and honoured with a divine gift; for he was wont to make fitting songs which conduced to religion and piety; so that whatever he learned through clerks of the holy writings, that he, after a little space, would usually adorn with the greatest sweetness and feeling, and bring forth in the English tongue; and by his songs the minds of many men were often inflamed

[a] Hilde. [b] Streanesheah. [1] Hilda. [2] Whitby.

* The Saxon text is chiefly taken from a MS. in the Library of C. C. C. Oxon.

sæculi, et appetitum sunt vitæ cælestis accensi. Et quidem et alii post illum in gente Anglorum religiosa poemata facere tentabant; sed nullus eum æquiparare potuit. Namque ipse non ab hominibus neque per hominem institutus canendi artem didicit; sed divinitus adjutus gratis canendi donum accepit. Unde nihil unquam frivoli et supervacui poematis facere potuit; sed ea tantummodo quæ ad religionem pertinent, religiosam ejus linguam decebant. Siquidem in habitu sæculari usque ad tempora provectioris ætatis constitutus, nihil carminum aliquando didicerat. Unde nonnunquam in convivio, cum esset lætitiæ causa ut omnes per ordinem

ꝑoꝓlde ꝑoꝓhoneſſe ⁊ to ȝeþeodneſſe þæſ heoꝓonlican lífeſ onbæꝓnde þæꝓon. Ond eac ſſýlce monȝe oþſe æfteꝓ him in onȝelþeode onȝunnon æfæſte leoð ſýꝓcan. ac nænȝ hþæþſe him þ ȝelíce dón meahte. ꝑoꝓþon he nalæſ ſſom monnum ne þuꝓh mon ȝelæꝓeb þæſ þ he þone leoðcſæft ȝeleoꝓnade. ac he þæſ ȝodcundlice ȝeſultumod ⁊ þuꝓh ȝodeſ ȝýſe þone ſonȝ-cſæft onfenȝ. ond he ꝑoꝓþon næſſe noht leaſunȝa ne ídeleſ leoþeſ ſýꝓcan meahte. ac efne þa an þa þe to æfæſtneſſe belumpon ⁊ hiſ þa æfæſtan tunȝan ȝedaſenode ſinȝan. Þæſ he ſe mon in peoꝓuldhade ȝeſeteb oð þa tíde þe he þæſ ȝelýfedþe ýldo ⁊ he næſſe ænȝ leoð ȝeleoꝓnade. ⁊ he ꝑoꝓþon oft in ȝebeoꝓſcipe þonne þæꝓ þæſ bliſſe intinȝan ȝedémeb þ hie ealle ſceolden þuꝓh ende-

with contempt for the world, and with desire of heavenly life. And, moreover, many others after him, in the English nation, sought to make pious songs; but yet none could do like to him, for he had not been taught from men, nor through man, to learn the poetic art; but he was divinely aided, and through God's grace received the art of song. And he therefore never might make aught of leasing or of idle poems, but just those only which conduced to religion, and which it became his pious tongue to sing. The man was placed in worldly life until the time that he was of mature age, and had never learned any poem; and he therefore often in convivial society[1], when, for the sake of mirth, it was resolved that they all in

[1] Literally *Beerskip*, see Leges Inæ apud Wilkins, p. 16; and Tacit. Germ. 22, 23.

cantare deberent, ille, ubi adpropinquare sibi citharam cernebat, surgebat e media cœna et egressus ad suam domum repedabat.

Quod dum tempore quodam faceret, et relicta domo convivii egressus esset ad stabula jumentorum, quorum ei custodia nocte illa erat delegata, ibique hora competenti membra dedisset sopori, adstitit ei quidam per somnium, eumque salutans, ac suo appellans nomine: "Cædmon," inquit, "canta mihi aliquid." At ille respondens, "Nescio," inquit, "cantare; nam et ideo de convivio egressus huc secessi, quia cantare non poteram." Rursum ille qui cum eo loquebatur, "Attamen," ait, "mihi cantare habes." "Quid," inquit,

býrðnesse be hearpan sinzan. ðonne he zeseah þa hearpan him nealæcan. þonne arás he for scome sfrom þam sýmble ⁊ hám eode to his huse.

Ða he þ þa sumse tíde býde þ he forlet þ hus þæs zebeorscipes ⁊ út þæs zonzende[a] to neata scýpene. þara heorð him þæs þæne nihte beboden. ða he þa þæs in zelimplicne tíde his limo on nesste zesette ⁊ onslæpte. þa stóð him sum mon æt þurh sweofn ⁊ hine halette ⁊ gnette ⁊ hine be his naman nemde. Cædmon sing me æthwegu. Þa andswarode he ⁊ cwæð. ne con ic noht singan ⁊ ic forþon of þýssum zebeorscipe ut-eode ⁊ hider zegát forþon ic noht cuðe. Eft he cwæð se ðe mid him sprecende wæs hwæðere þu meaht me singan. Cwæð he hwæt sceal ic

turn should sing to the harp, when he saw the harp approaching him, then for shame he would rise from the assembly and go home to his house.

When he so on a certain time did, that he left the house of the convivial meeting, and was gone out to the stall of the cattle, the care of which that night had been committed to him,—when he there, at proper time, placed his limbs on the bed and slept, then stood some man by him, in a dream, and hailed and greeted him, and named him by his name, [saying] "Cædmon, sing me something." Then he answered and said, "I cannot sing any thing, and therefore I went out from this convivial meeting, and retired hither, because I could not." Again he who was speaking with him said, "Yet thou must sing to me." Said he, "What

[a] zonzen?

"debeo cantare?" At ille, "Canta," inquit, "principium creaturarum." Quo accepto responso, statim ipse cœpit cantare in laudem Dei Conditoris versus quos nunquam audierat, quorum iste est sensus: "Nunc laudare debemus Auctorem regni cælestis, potentiam Creatoris, et consilium illius, facta Patris gloriæ. Quomodo ille, cum sit eternus Deus, omnium miraculorum auctor exstitit, qui

ſinzan. Cpæð he ſinz me ſhum-ſceaft. Ða he þaſ anðſpaſne onſenz. ðа onzan he ſona ſinzan in heſenefſſe zoðeſ ſcýppenðeſ. þa ſeſſ ⁊ þa ſoſð þe he næſſne ne zehýſðe. þaſa enðebýſðneſ iſ þiſ.

[a] Nu ſe ſceolan heſian.
heoſon-ſíceſ ſeaſð.
metoðeſ mihte.
⁊ hiſ mod-zeþonc.
ſeſa[b] ſuldoſ-æðeſ.
ſſa he ſundſa zehpæſ.
ece ðſýhten.
oorð onſtealde.
he æſeſt zeſceóp.
eoſðan beaſnum.

shall I sing?" Said he, "Sing me the origin of things." When he received this answer, then he began forthwith to sing, in praise of God the Creator, the verses and the words which he had never heard, the order of which is this:

"Now must we praise
the Guardian of heaven's king-
the Creator's might, [dom,
and his mind's thought;
glorious Father of men!
as of every wonder he,
Lord eternal,
formed the beginning.
He first framed
for the children of earth

[a] "Ad finem MS. *Eliens.* Carmen hoc sic se habet:

Nu ſcýlun heſzan.
heſæn ſicaeſ uard.
metudaeſ maecti.
end hiſ mod-ſibanc.
ueſc-uulduſ ſadur. 5
ſue he uundſa ſihuaeſ.
eci ðſýctin[1].
oſ aſtelidæ.
he aeſiſt ſcop[2].
aelda baſnum[3]. 10
heben til hſoſe.
haliz[4] ſcepen.
þa middunzeaſð.
mon-cynnæſ uaſd.
eci ðſýctin. 15
æſtef tiadæ.
ſiſum ſold[5].
ſſea allmectiz:

Primo cantavit Cædmon istud carmen."—*Smith.*

[b] Sic Cod. C. C. C., vulgo ſeoſe.

[1] ðſictin, Wanley. [2] he æſiſt ſcopa, W. [3] elda baſnum, W.
[4] haleg, W. [5] ſoldu, W.

primo filiis hominum cælum pro culmine tecti, dehinc terram Custos humani generis omnipotens creavit." Hic est sensus, non autem ordo ipse verborum quæ dormiens ille canebat: neque enim possunt carmina, quamvis optime composita, ex alia in aliam linguam, ad verbum, sine detrimento sui decoris ac dignitatis, transferri.

Exsurgens autem a somno, cuncta quæ dormiens cantaverat, memoriter retinuit, et eis mox plura in eundem modum verba Deo digni carminis adjunxit.

Veniensque mane ad villicum qui sibi præerat, quid doni percepisset indicavit; atque ad abbatissam perductus, jussus est, multis doctioribus viris præsentibus, indicare somnium et dicere carmen,

heofon to hrófe.
halig scýppend.
þa middangeard.
moncynnes weard.
ece drýhten.
æfter teode.
firum foldan.
frea ælmihtig.

Ða arás he from slæpe ⁊ eall þa þe he slæpende fong sæfte in gemýnde hæfde. ⁊ þam word-bum fona monig word in þ ýlce gemet. gode þýþþes fonges tó-geþeodde.

Ða com he on mapne to þam tún-gerefan þeðe his ealdormon wæs ⁊ him sæde hwýlce gýfe he onfeng ⁊ he hine fona to þære abudýsran gelædde. ⁊ hine þ cýðde ⁊ sægde. Þa het heo gefomnian ealle þa gelærðestan men ⁊ þa leornestas. ⁊ him and-weardum het segcan þ swefn ⁊

the heaven as a roof;
holy Creator!
then mid-earth,
the Guardian of mankind,
the eternal Lord,
afterwards produced;
the earth for men,
Lord Almighty!

Then he arose from sleep, and had fast in mind all that he sleeping had sung, and to those words forthwith joined many words of song worthy of God in the same measure.

Then came he in the morning to the town-reeve, who was his superior, and said to him what gift he had received; and he forthwith led him to the abbess, and told, and made that known to her. Then she bade all the most learned men and the learners to assemble, and in their presence bade him tell the dream,

ut universorum judicio quid vel unde esset quod referebat, probaretur: visumque est omnibus, cælestem ei a Domino concessam esse gratiam. Exponebantque illi quendam sacræ historiæ sive doctrinæ sermonem, præcipientes ei, si posset, hunc in modulationem carminis transferre. At ille suscepto negotio abiit, et mane rediens, optimo carmine quod jubebatur compositum reddidit. Unde mox abbatissa, amplexata gratiam Dei in viro, sæcularem illum habitum relinquere, et monachicum suscipere propositum docuit; susceptumque in monasterium cum omnibus suis fratrum

þ leoð ſinzan. þ ce eallþa heoþa bóme zecoþen þæþe hþæt oððe hþonon þ cumen þæþe. ða þæſ him eallum zeſezen ſþa ſþa hit þæſ. þ him þæþe ſſiom bryhtne ſýlfum heoþonlic zifu ſoþzifen. Ða þehton hie him ⁊ ſæzdon ſum halz ſþell ⁊ zodcundþe láre þoþd. bebudon him þa zif he mihte þ he him ſum ſunze. ⁊ [in ſþinſunze] leoð-ſonzeſ þ zehþýþſte. Ða he þa hæfde þa þiſan onſanzen þa eode he hám to hiſ huſe ⁊ com eft on moþzen ⁊ þý betſtan leoðe zeglenzeb him aſonz ⁊ azeaf þ him beboden þæſ. Ða onzan ſeo abbudýſſe clýppan ⁊ luſan þa zodeſ zýſe in þæm men. ⁊ heo hine þa monode ⁊ læþde þ he þeoþold-háb ſoþlete ⁊ munuc-háde onſenze. onb he þ þel þaſode. ⁊ heo hine in þ mýnſteþ onſenz mid hiſ zodum. ⁊ hine zeþeodde to zeſomnunze þaþa zodeſ þeoþa ⁊ let hine læ-

and sing the poem; that, by the judgment of them all, it might be determined why or whence that was come? Then it seemed to them all, so as it was, that to him, from the Lord himself, a heavenly gift had been given. Then they expounded to him and said some holy history, and words of godly lore; then bade him, if he could, to sing some of them, and turn them into the melody of song. When he had undertaken the thing, then went he home to his house, and came again in the morning, and sang and gave to them, adorned with the best poetry, what had been bidden him. Then began the abbess to make much of and love the grace of God in the man; and she then exhorted and instructed him to forsake worldly life and take to monkhood: and he that well approved. And she received him into the minster with his goods, and associated him with the con-

cohorti adsociavit, jussitque illum seriem Sacræ Historiæ doceri. At ipse cuncta quæ audiendo discere poterat, rememorando secum, et, quasi mundum animal, ruminando, in carmen dulcissimum convertebat; suaviusque resonando doctores suos vicissim auditores sui faciebat. Canebat autem de creatione mundi et origine humani generis, et tota Genesis historia, de egressu Israel ex Ægypto et ingressu in terram repromissionis, de aliis plurimis Sacræ Scripturæ historiis, de Incarnatione Dominica, Passione, Resurrectione, et Ascensione in cælum, de Spiritus Sancti adventu, et Apostolorum doctrina. Item de terrore futuri judicii, et horrore pœnæ gehen-

ꝑan þ ȝeræl þæȝ halȝan ȝtæfneȝ ⁊ ȝpelleȝ. onb he eall þa he in ȝehȝnneȝȝe ȝeleoȝnnian mihte mib hine ȝemýnȝabe. ⁊ ȝpa ȝpa clæne nýten eobȝncenbe in þ ȝpeteȝte leoð ȝehpýnȝbe. ⁊ hiȝ ȝonȝ ⁊ hiȝ leoð þæȝon ȝpa ȝýnȝum to ȝehýȝnenne þ þa ȝýlȝan hiȝ láneoraȝ æt hiȝ muðe ȝniton ⁊ leoȝnobon. Sonȝ he æȝneȝt be mibbanȝeaȝbeȝ ȝeȝceape. ⁊ be ȝnuman moncýnneȝ. ⁊ eall þ ȝtæȝ ȝeneȝiȝ. þ iȝ ȝeo æȝneȝte moiȝeȝ bóc. ⁊ eft be utȝonȝe iȝȝaela ȝolceȝ of æȝýpta lonbe. ⁊ be inȝonȝe þæȝ ȝehat-lonbeȝ. ⁊ be oðȝum moniȝum ȝpellum þæȝ halȝan ȝeȝȝuteȝ canoneȝ bóca. ⁊ be cȝiȝteȝ mennisceȝȝe. ⁊ be hiȝ þȝoȝunȝe. ⁊ be hiȝ úp-aȝtiȝneȝȝe on heoȝonaȝ. ⁊ biȝ þæȝ halȝan ȝaȝteȝ cýme. ⁊ þaȝa apoȝtola láȝe. ⁊ eft bi þam eȝe þæȝ toȝeaȝban bómeȝ.

gregation of those servants of God, and caused him to be taught the series of the Holy History and Gospel; and he all that he could learn by hearing meditated with himself, and, as a clean animal, ruminating, turned into the sweetest verse: and his song and his verse were so winsome to hear, that his teachers themselves wrote and learned from his mouth. He first sang of earth's creation, and of the origin of mankind, and all the history of Genesis, which is the first book of Moses, and then of the departure of the people of Israel from the Egyptians' land, and of the entrance of the land of promise, and of many other histories of the canonical books of Holy Writ; and of Christ's incarnation, and of his passion, and of his ascension into heaven; and of the coming of the Holy Ghost, and the doctrine of the Apostles; and also of the terror of the

nalis, ac dulcedine regni cælestis, multa carmina faciebat; sed et alia perplura de beneficiis et judiciis divinis, in quibus cunctis homines ab amore scelerum abstrahere, ad dilectionem vero et sollertiam bonæ actionis excitare curabat. Erat enim vir multum religiosus, et regularibus disciplinis humiliter subditus; adversum vero illos qui aliter facere volebant, zelo magni fervoris accensus: unde et pulchro vitam suam fine conclusit.

Nam propinquante hora sui decessus, quatuordecim diebus præveniente corporea infirmitate pressus est; adeo tamen moderate, ut et loqui toto eo tempore posset et ingredi. Erat autem

⁊ be ſýnhto þæſ tintpezlican ſiceſ. ⁊ be ſpetneſſe þæſ heoſonlican ſíceſ. he moniz leoð zeporhte. ⁊ ſpýlc eac oðeſ moniz be þam zodcundum ſnemſumneſſum ⁊ dómum he zeporhte. on eallum þam he zeonnlice zýmde þ he men atuze ſnam ſýnna luſan ⁊ mán-dæda[a]. ⁊ to luſan ⁊ to zeonnſullneſſe apehte zodna dæda. ſonþon he pæſ ſe mon ſriðe æſeſt ⁊ neozollicum þeodſcýpum eaðmodlice undeſþeodeð. ⁊ mid þam þa ðe on oþſe ſiſan dón ſoldon he pæſ mid ſýlme micelne ellenſodneſſe onbænneð. ⁊ he ſonþon ſæzne ende hiſ líf betýnde ⁊ zeendade.

Fonþon þa ðæne tide nealæhte hiſ zeſiteneſſe ⁊ ſonðſone. ða pæſ he ſeoſentýne dazum æn þ he pæſ hcumlicne untſumneſſe þſýcceð ⁊ heſizad. hpæþene to þon zemetlice þ he ealle þa tíd

doom to come, and the fear of hell-torment, and the sweetness of the heavenly kingdom, he made many poems; and, in like manner, many others of the divine benefits and judgments he made; in all which he earnestly took care to draw men from the love of sins and wicked deeds, and to excite to a love and desire of good deeds; for he was a very pious man, and to regular disciplines humbly subjected; and against those who in other wise would act, he was inflamed with the heat of great zeal: and he therefore with a fair end his life closed and ended.

For when the time approached of his decease and departure, then was he for fourteen days ere that oppressed and troubled with bodily infirmity; yet so moderately, that, during all that

[a] Vulg. mán-tæðum.

in proximo casa, in qua infirmiores, et qui prope morituri esse videbantur, induci solebant. Rogavit ergo ministrum suum, vespere incumbente, nocte qua de sæculo erat exiturus, ut in ea sibi locum quiescendi præpararet: qui miratus cur hoc rogaret, qui nequaquam adhuc moriturus esse videbatur, fecit tamen quod dixerat. Cumque ibidem positi vicissim aliqua, gaudente animo, una cum eis qui ibidem ante inerant, loquerentur ac jocarentur, et jam mediæ noctis tempus esset transcensum, interrogavit, si eucharistiam intus haberent. Respondebant, "Quid opus est eucharistia? neque enim mori adhuc habes, qui tam hilariter nobiscum velut

mihte ge ſprecan ge gangan. Þæſ þæn on neaſerte untſumſa manna húſ. on þam hýſa þeaſ þæſ þ hi þa untſuman ⁊ þa ðe æt ſorðſoſe þæſon ælæban ſceolban. ⁊ him þæn ætſomne þenian. Ða bæd he hiſ þen on æſenne þæſe mihte þe he of ſoſulde gangande þæſ. þ he on þam huſe him ſtore gegearſade. þ he ſeſtan mihte. ða ſundſade ſe þeng ſoſ hſon he þæſ bædeſoſþon him ſuhte þ hiſ ſoſðſoſe ſſa neh ne þæſe. ðýðe hſæþeſe ſſa ſſa he cſæð ⁊ bebead. Onð mid þý he þa þæn on ſeſte eode. ⁊ he geſeonde mode ſumu þing ætgædeſe mid him ſſecende ⁊ gleoſende þæſ þe þæn ǽn inne þæſon. þa þæſ oſen middeniht þ he ſſægn. hſæþeſ hi ænig huſel þæn inne hæſdon. Ða andſſaſodon hie ⁊ cſædon. Hſilc þeaſf iſ þe huſleſ. ne þinſe ſoſðſoſe ſſa neh iſ nu þu þuſ

time, he could both speak and walk. There was in the neighbourhood a house for infirm men, in which it was their custom to bring the infirm, and those who were on the point of departure, and there attend to them together. Then bade he his servant, on the eve of the night that he was going from the world, to prepare him a place in that house, that he might rest: whereupon the servant wondered why he this bade, for it seemed to him that his departure was not so near: yet he did as he said, and commanded. And when he there went to bed, and in joyful mood was speaking some things, and joking together with those who were therein previously, then it was over midnight that he asked, whether they had the eucharist within? They answered, "What need is to thee of the eucharist? thy departure is not so near, now

sospes loqueris." Rursus ille: "Et tamen," ait, "afferte me eucharistiam." Qua accepta in manu, interrogavit, si omnes placidum erga se animum, et sine querela controversiæ ac rancoris, haberent. Respondebant omnes, placidissimam se mentem ad illum, et ab omni ira remotam, habere: eumque vicissim rogabant placidam erga ipsos mentem habere. Qui confestim respondit: "Placidam ego mentem, filioli, erga omnes Dei famulos gero." Sicque se cælesti muniens viatico, vitæ alterius ingressui paravit; et interrogavit, quam prope esset hora qua fratres ad dicendas Domino laudes nocturnas excitari deberent. Respondebant, "Non longe

ꝑóchce ⁊ þuſ ȝlæðlice to uſ ſpræcende eart. Cræð he eſt. Berað me hræþere huſel to. Ða he hit on handa hæfde. þa ſpræng he. hræþer hi ealle ſmýltre móð ⁊ butan eallum incan blíðe to him hæfdon. Ða andſpaſodon hi ealle ⁊ cræðon. þ hi nænigne incan to him ſiſtan ac hi him ealle ſpiðe blíðe-mode þæron. ⁊ hi ſpiſxenblice hine bædon þ he him eallum blíðe þære. Ða andſpaſode he ⁊ cræð. míne bróþro þa leoran. ic eom ſpiðe blíðmód to eoþ ⁊ to eallum ȝoðeſ mannum. And he ſpa þæſ hine ȝetrýmmende mid þý heoronlican þegneſte. ⁊ him oþreſ lífeſ ingang ȝearþade. Ða ȝýt he ſpræȝnhu neh þære tíde þære þte þa bróðru aríſan ſceoldon ⁊ ȝoðeſ folc láran ⁊ heora uht-ſang ſingan. Andſpeaſodon hi. nis hit feor to þon. Cræð he. tela.

thou thus cheerfully, and thus gladly art speaking to us." Again he said, "Bring me nevertheless the eucharist." When he had it in his hands, he asked, whether they had all a placid mind and kind, and without any ill-will towards him? Then they all answered, and said, that they knew of no ill-will towards him, but they all were very kindly disposed; and they besought him in turn that he would be kindly disposed to them all. Then he answered and said, "My beloved brethren, I am very kindly disposed to you and all God's men." And he thus was strengthening himself with the heavenly viaticum, and preparing himself an entrance into another life. Again he asked, "How near it was to the hour that the brethren must rise and teach the people of God, and sing their nocturns?" They answered, "It is not far to that."

est." At ille: "Bene, ergo exspectemus horam illam." Et signans se signo sanctæ crucis, reclinavit caput ad cervical, modicumque obdormiens, ita cum silentio vitam finivit. Sicque factum est ut quomodo simplici ac pura mente tranquillaque devotione Domino servierat, ita etiam tranquilla morte mundum relinquens, ad ejus visionem veniret; illaque lingua quæ tot salutaria verba in laudem Conditoris composuerat, ultima quoque verba in laudem ipsius, signando sese, et spiritum suum in manus ejus commendando, clauderet *: qui etiam præscius sui obitus exstitisse, ex his quæ narravimus, videtur.

utan þe þel þæþe tíde bíðan. ⁊ þa him gebæd ⁊ hine gesenade mid cruftes nóðe-tácne. ⁊ his heafod onhýlde to þam bolstre. ⁊ meðmýcel fæc onslæpte. ⁊ swa mid stillnesse his líf geendade. ond swa fæs geþoþen þte swa swa he hluttre mode ⁊ býlewite ⁊ smýltre millsumnesse þrihtne þeoþe. þ he eac swýlce swa smýlte deaðe middangeaþ fæs forlætende ⁊ to his gesýhðe becom. ⁊ seo tunge þe swa monig halwende word on þæs scýppendes lóf geswette. he þa swýlce eac þa ýtemestan word on his heresnesse. hine sýlfne semende. ⁊ his gást in his handa bebeodende. betýnde. Eac swýlce þ is geseæg[a]. þ he þæte gewis his sýlfes forðfore of þam þe we nu secgaþ hýrdon:.

[a] geseæn?

He said, "It is well, let us await the hour." And then he prayed, and signed himself with Christ's cross, and reclined his head on the bolster, and slept for a little space; and so with stillness ended his life. And thus it was, that as he with pure and calm mind and tranquil devotion had served God, that he, in like manner, left the world with as calm a death, and went to his presence; and the tongue that had composed so many holy words in the Creator's praise, he, then, in like manner, its last words closed in his praise, crossing himself, and committing his soul into his hands. Thus it is seen that he was conscious of his own departure, from what we have now heard say.

* "*Cædmonem* obiisse circa annum DCLXXX. plerique conjiciunt, aut paulo serius. De ejus sanctorumque aliorum reliquiis sic agit *Malmesb.* l. 3. *de Gestis Pontif.* p. 154. b. Ed. Lond. *Inventa sunt noviter*, id est, ante initium seculi XII. *et in*

eminentiam elata, sanctorum corpora, Trumuini *Ep.*, Osuii *regis, et Ælfledæ filiæ ejus, quæ eidem monasterio post* Hildam *præfuit*: *necnon et illius monachi quem Divino muneri scientiam cantus accepisse Beda refert. Cujus non fuisse apud Deum popularе meritum, miracula modo multa, ut ferunt, superne demissa prætendunt indicium.*

"Consignatus est hujus sancti natalis in *Martyrologio Anglicano* die XI. Feb.; licet *Hugo Menardus* die X. Feb. retulerit.

"Recensent eum Balæus, *cent.* 1, et Pitsæus, *ætate* 7, inter illustres Anglis scriptores: sed in hoc ambo hallucinantur, quod *dormiendo divina pronuntiasse carmina tradant, quæ vigilantes quidam ex ejus ore scriptitabant.* Id enimvero Beda non scribit."—*Smith.*

DESCRIPTIVE CATALOGUE OF THE PLATES.

I. Frontispiece to the MS. of Cædmon's Paraphrase.

II. Fac-simile of the first page of Cædmon.

III. The Deity sitting on his throne, expressing his displeasure with the Rebel-Angels.

In the margin stand the words, hælenbeȝ heh-ȝelb, *the throne of Christ.* Below is the Portrait of Ælfwine. (See Archæologia, vol. xxiv. p. 330.)

IV. A Drawing divided into four compartments.

1. The Rebel-Archangel crowned, with looks directed toward his adherents (four angels), his right hand pointing to an edifice, intended apparently for the heavenly abode, behind which stand five angels. Four angels offer crowns to the Archangel.

On the top of the page, the lower part of the following words may be traced:

hu ȝe enȝȳl onȝon oȝeȝmoð ȝeȝan,

How the angel began to be presumptuous.

The upper part of the inscription has been cut off by the binder of the Volume.

2. The Deity attended by angels, each bearing a peacock's feather. He is in the act of grasping those borne by the two angels nearest to him.

3. The Deity holding three javelins, with which he is striking downward. The inscription:

hu ȝe hælenð ȝeȝceop helle heom to ȝice,

How God formed hell for a punishment to them.

4. The Infernal Regions. The chief figure here is a huge monster, or Leviathan, with jaws extended, in which Satan is lying on his back, bound round the neck and limbs, while his associates are seen plunging into the burning gulf.

V. The Uprearing of the Firmament. The Spirit of God upon the Deep. Inscription:

ȝeþynþrobe þæt ⁊ eorðan,

He parted the water and the earth.

VI. The Saviour. The Separation of Day from Night. Opposite the lower compartment is this inscription:

hu he tobæalde dæȝ þȝ niht,

How he divided day from night.

VII. The Angels proceeding to Paradise. The formation of Eve. Inscr.

1. heþ ȝoðeþ englaþ aþriȝan of heouenan into þapadiþum,

Here God's angels proceed from heaven into Paradise.

In this, as well as in some of the other drawings, the door-hinges are remarkable, as precisely resembling those still to be seen upon the doors of some of our ancient churches.

2. heþ drihten ȝeþcop adameþ þiþ euan,

Here the Lord created Adam's wife Eve.

3. heþ drihten ȝepeaþp þclep on adam ⁊ ȝenam him an þib of þā þiban ⁊ ȝeþcop hiþ þiþ of þam þibbe,

Here the Lord cast sleep upon Adam, and took a rib from his side, and created his wife from that rib.

VIII. The Deity addressing Adam and Eve, in the words beginning,— temað nu ⁊ þexað. &c. See Poem, p. 13, l. 1.

IX. God beholding the excellence of his productions.

X. Adam and Eve in Paradise:

heo þæþon leof ȝode. &c. p. 16, l. 17.

XI. The Fall of the Angels. Satan in Hell: (Hell is again represented as a huge monster.)

⁊ heo alle þoþþceop drihten to deoþlum. p. 20, l. 14.

XII. The Deity supported by Seraphim. Satan's Torment.

XIII. In the upper part of this Drawing, Adam and Eve are represented standing by the Tree. In the lower part Satan appears fettered and manacled, while the messenger-fiend is seen passing through an opening, on his way to tempt Adam and Eve:

hþeaþþ him þurh þa hell-doþa. p. 29, l. 8.

XIV. The Temptation of Eve.

XV. The Tempter offering the Fruit to Adam.

XVI. Two compartments: 1. Adam receiving the Fruit from Eve.

2. The grief of Adam and Eve, after eating of the Fruit.

The Fiend departs from them with an air of mockery:
hloh þa ⁊ plegoþ. boþa bucpe ȝehuȝoþ. p. 45, l. 10-11.
The figure of a lion below, which seems added merely to fill the space, is evidently the work of a later and freer hand.

XVII. 1. Adam and Eve conscious of their nakedness.
2. They cover themselves with fig-leaves.

XVIII. The Fiend returning to his Master, after having tempted Eve:
hpeapp hum eft mðeþ. boþa bucpeftu. ſceolde he þa bpaban hȳſ ſecan. helle ȝehlíðo. þæp hiſ heappa læȝ. p. 47, l. 18-22.

XIX. 1. Adam and Eve seeking shelter in the woods:
utcon ȝan on þýſtne ſealb. innan on þiſſeſ holtcef hleo. p. 52, l. 6-7.
2. Adam and Eve sitting apart from each other:
ſætcon on ſunþpan. p. 52, l. 11.

XX. 1. The Almighty cursing the Serpent.
2. God calls to Adam in the Garden:
hýþþon hie on heolſtpe. þa hie halȝ ſoþþ. þpuhtmeſ ȝehýþþon p. 53, l. 12-14.

XXI. The Almighty addressing Adam and Eve: (The figure of the Deity is given double, one being turned towards Adam, the other towards Eve.)
ða to euan ȝoþ. ýþþinȝa ſſpæc. ſenþ þe ſſom þýnne. &c. p. 56, l. 26-28.
abeaþ eac abame. ece þpuhten. hiſeſ leohtſſuma.
laþ æſenþe. þu ſcealt oðeſne. eðel ſecean. &c. p. 57, l. 8-13.

XXII. The exile of Adam and Eve denounced, and their departure.

XXIII. The Angel closing the Gate of Paradise:
hum on laſte beleac. hiðſa ⁊ þýnna. hihtſulne ham.
halȝ engel. be ſſnean hæſe. ſýſnene ſſeoſþe. p. 58, l. 12-17.

XXIV. The Birth of Abel.

XXV. The Story of Cain and Abel.
1. Cain aiding his father in the labours of agriculture:
oðeſ hiſ to eoſþan. elneſ tilode. ſe ſæſ æſ-boſen. p. 59, l. 31-33.
2. Abel tending cattle:
oðeſ æhte heolþ. p. 59, l. 34.
3. Abel's offering.
4. The murder of Abel.
5. Abel's blood crying to the Almighty:
⁊ hiſ blob to me. cleopaþ ⁊ cȳðeþ. p. 62, l. 11-12.

XXVI. Further Representation of Cain's History:

1. The Almighty addressing Cain.
2. Cain travelling to his new abode:

   hm þa cain ȝeþæc —— ⁊ hm þa þæc ȝeceaſ. eaſt-landum. p. 64, l. 13-18.
3. Cain with his wife and son Enoch.

XXVII. Compartments containing figures of the Posterity of Adam.

XXVIII. Two compartments. 1. Jubal playing on his lyre.

2, 3. Tubal Cain, as a smith, and in the act of ploughing.

4. Adam and Eve, the latter holding Seth in her arms.

XXIX. Seth with his wife and son. (Inscr. ſeth þæſ ſæli, *Seth was prosperous.*)

XXX. Enos, the son of Seth, and his family.

XXXI. A figure, perhaps Mahalaleel? standing by an altar.

XXXII. The burial of Mahalaleel:

   mahalahel. ꝑintꝑa hæſþe. ꝑiꝗ ⁊ hund ꝛiꝗontiꝗ. þa he ſoꝑð ȝeþæc. p. 71, l. 25-30.

XXXIII. An Angel conversing with a Prophet, supposed to be Enoch, perhaps in allusion to the verse,

   hm þæſ þeoben holð. p. 73, l. 10.

(The Prophet treads an animal like a dragon under foot, but to this there is no allusion in the poem.)

XXXIV. The Translation of Enoch. The lower part represents the Patriarch leaving earth; the upper, his entrance into heaven, attended by angels.

XXXV. Mathuselah attended by his sons. On his right hand his wife in bed, attended by two females, one of whom holds an infant in swaddling clothes; presumed to represent the Birth of Noah.

XXXVI. Scenes in the lives of Lamech and Noah.

XXXVII. The Almighty commanding the Ark to be built. Beneath is seen the commencement of the work.

XXXVIII. The Ark completed and inhabited. The Almighty standing at the door, ready to close it when one of Noah's sons and his wife shall have entered.

XXXIX. The Ark afloat. In the lower part, the Deity is represented closing the entrance:

   hm on hoh beleac. heoꝑom-ꝑæceſ ꝑeaꝑð. mæꝑe-hæꝑeſ mæð. p. 82, l. 16-18.

XL. Noah and his family quitting the Ark; the Deity holding the door open.

XLI. Noah's Sacrifice:

þa noe ongan. nerȝenbe lac. p. 90, l. 18-19.

XLII. God's Covenant with Noah:

ic eor treora þæȝ. mine relle. p. 92, l. 28-29.

XLIII. Noah cultivating the Earth:

þa noe ongan æcer tilian. p. 94, l. 1-6.

XLIV. Noah's Death and Burial.

XLV. The Building of Babel planned.

XLVI. God's Visit to Babel: The Dispersion:

þa com halȝ ȝod. þera cneorriȝa. þeorc ȝeaþȝan. p. 101, l. 7-9.

XLVII. 1. The blessing of Abraham:

2. Abraham and his family going to Canaan.

3. God appearing to Abraham:

þa hine cyning engla. abrahame. ierbe relfa. p. 107, l. 5-7.

XLVIII. 1. Abraham standing (holding an axe) between two buildings, probably preparing to build his altar.

2. The Deity appearing to Abraham.

XLIX. Abraham approaching Egypt:

ȝereah egypta. horn rele hrice. p. 109, l. 10-11.

L. An unfinished Illumination.

LI. Ornamental Decoration on p. 225 of the Manuscript.

LII, LIII. Capital Letters, alphabetically arranged, referring to the pages of the Manuscript.

CÆDMON'S

METRICAL PARAPHRASE.

Us ſy þuht micel.
þ þe þoþeþa þeaþd.
þeþeda þuldoþ-cining.
þoþdum heþuzen.
móðum luþien.
he ſy mægna ſþeð.
heaþob ealþa.
heah-zeþceaþta.
ſþea ælmihtig.
næþ him ſþuma æfþe.
ón zeþoþden.
ne nu ende cýmþ.
écean ðþuhtneþ.
ac he bíð á þíce.
oþeþ heoþen-ſtólaþ.
heagum þþýmmum.
ſóðþæft and ſþiðþeþom.
ſþezl-bóſmaþ heolð.
þa þæþon zeſette.
þíde ⁊ ſíde.
þuþh zeþealð zoðeþ.
þuldþeþ beaþnum.
zaſta þeaþðum.

FOR us *it* is much right
that we *the* Guardian of *the* skies,
the Glory-King of hosts,
with *our* words praise,
in *our* minds love.
He is of power *the* essence,
the head of all
exalted creatures,
the Lord almighty.
To him has beginning never
origin been,
nor now cometh end
of *the* eternal Lord,
but he is ever powerful
over *the* heavenly thrones.
With high majesty,
just and most vigorous,
he ruled *the* heavenly concaves,
which were placed
wide and far,
through power of God,
for *the* children of glory,
the guardians of spirits.

hæfdon gleam ⁊ dream.	Had lustre and joy
⁊[a] heofa ordfruman.	of their original
engla þreatas.	*the* hosts of angels,
beorhte blisse.	bright bliss,
þæs heofa blæd micel.	their reward was great:
þegnas þrymþæste.	glorious ministers,
þeoden heredon.	*they* adored *their* Ruler,
fægdon lustum lof.	joyfully praised
heofa lif fream.	their life's Lord;
démdon drihtnes.	10 *they* judged, by *the* Lord's
duguþum þæron.	power, *they* were
fríðe gesælige.	most happy.
fýnna ne cuþon.	Sins *they* knew not,
firena fremman.	*nor* crimes to perpetrate,
ac hie on fríðe lifdon.	but they lived in peace,
éce mid heofa aldor.	ever with their Chief:
elles ne ongunnon.	*aught* else *they* sought not
ræran on roderum.	to rear in heaven,
nýmþe riht ⁊ fóð.	save right and truth,
ærðon engla þeaned.	20 ere that *the* angels' guardian,
for oferhýgde.	for pride,
dæl on gedrilde.[b]	sank into error;
noldan dreogan lenge.	*They* would no longer work
heofa selfra ræd.	their own good,
ac hie of rib-luran.	but they from *the* love
goder ahpurfon.	of God turned away.
hæfdon gielp micel.	*They* had *the* great presumption
þ hie fríð drihtne.	that they against *the* Lord
dælan meahton.	could divide
fuldor-fæstan fic.	30 *the* glory-fast abode,
þeodes þrymme.	*that* multitude of host,
fríd ⁊ fregl-torhte.	ample and heavenly bright.
him þæs fár gelamp.	Pain there befell them,

[a] ⁊ seems to be redundant in this place.

[b] The sense of this passage is obscure, and the interpretation given not free from objection, unless for gedrilde we read gedrild in the accusative.

æfſt ⁊ ofernhýgð. envy and pride,
⁊ þæſ engleſ mód. and the angel's mood,
þe þone unræd ongan. who that evil counsel began
æreſt ſremman. first to frame,
peſan ⁊ peccean. to weave and agitate.
þa he ponde cpæð. Then spake he *the* words,
nþeſ ofþýnſteð. *from* malice thirsty,
þ he on norð-dæle. that he in *the* north part
hám ⁊ heah-ſetl. [2] *a* home and lofty seat
heoſena ríceſ. 10 of heaven's kingdom
ágan poldе. would possess.
þa peaſð ýſre god. Then was God angry,
⁊ þam peſode ſrað. and wroth with that host,
þe he ér puſðode. whom he erst had honoured
plíce ⁊ puldre. with beauty and with glory;
ſceóp þam pélogan. *he* formed, for these false ones,
ſræclicne hám. *an* exile home,
peonce to leáne. anguish for reward,
helle heaſaſ. *the* groans of hell,
heaſde niðaſ. 20 hard punishments;
hehт þ ríce-húſ. bade the torture-house
ſræcna bíban. await *the* exiles,
deóp dreama leaſ. deep, void of joys,
drihten úre. our Lord,
gaſta peaſdaſ. *the* guardians of spirits.
þa he hit geare ríce. When he knew it ready,
ſinnihte beſeald. furnished with perpetual night,
ſuſle geinnod. with sulphur charged,
geond-ſolen ſýre. with fire filled throughout,
⁊ ſæſ-cýle. 30 and cold intense,
réce ⁊ reáde lege. smoke & red flame, [comfort void,
hehт þa geond þ ræbleare hóſ. bade then, through that house of
peaxan ríce-broga. *the* dread of torment to increase.
hæfdon hie ſrohт-geteme. They had criminations
grimme ríð god geſommod. bitterly gathered against God;
him þæſ grim leán becom. on them, for this, grim retribution
[came;

cpæbon þ heo ríce.		*they* said that they *the* empire
ríðe móde.		(in *their* fierce mood)
agan poldan.		would possess,
⁊ ſpa eaðe meahtan.		and so might easily.
him ſeo pén geleah.	[4]	Him that hope deceived,
ſriðdan paldend hí.		after his Sovereign,
heofena heah cinnig.		heaven's high King,
honda aræríde.		*his* hands uprear'd
hehſte ríð þam heſige.		most high against that crew,
ne mihton hýge leaſe.	10	nor might *they* of counsel void,
mæne ríð metode.		*the* faithless against *the* Creator
mægýn bríýttigan.		employ force;
ác him ſe mére.		for them the Mighty
mód getræſde.		deprived of courage.
bælc ſorbrýde.		*He* bent *their* pride
þa he geboligen ſeaſð.		when he was angry,
beſloh ſýn-ſceaþan.		bereft *the* impious
ſigore ⁊ geſealde.		of triumph and power,
dóme ⁊ dugeðe.		sway and dignity,
⁊ dreame benám.	20	and of joy deprived them,
hí ſeond ſriðo.		his foes of freedom,
⁊ geſeán alle.		and all of exultation,
torhte tire.		*and* bright glory;
⁊ hí torn geſræc.		and his anger wreaked
on geſacum ſríde.		vehemently on *his* adversaries,
ſelfeſ mihtum.		by *his* own powers,
ſtrengum ſtiepe.		with strong step.
hæfde ſtýrne mód.		Stern *he* was of mood,
geðrémed grýmme.		bitterly provoked,
gráp on ſraðe.	30	*he* griped in *his* wrath
ſáum ſolmum.		with hostile hands,
⁊ him on ræðm gebræc.		*and crushed them in his grasp.*
ýr ón móde.		Angry in mood
æðele beſcýrede.		*he* deprived of *their* country
hí ríðer-bræcan.		his adversaries,
ſulder-geſtealdum.		of *their* glorious abodes;

ſceóp þa ⁊ ſcýſnebe.		then removed and cut off
ſcýppend úre.		our Creator
oſerhiðig cýn.		*the* haughty race
engla of heoſnum.		of angels from heaven;
þæſleaſ þeſod.		*the* faithless tribe
þaldend ſende.		*the* Powerful sent,
láðþendne heþe.		*the* hateful band,
on langne ſrið.		on *a* long journey,
geomre gaſtaſ.		*the* sad spirits.
þæſ him gýlp ſoſod.	10	Their vaunt was quailed,
beot ſoſbroſten.		*their* threat shattered,
⁊ ſoſbrigeð þrým.		and grandeur bowed,
ſlíte gefemmed.		*their* beauty corrupted.
heo on ſtace.		They into exile
ſýððan ſeomodon.		urged then
ſſeaſte ſriðe.		*their* darksome way.
ne þoſſton hlúde hlihhan.		*They* might not loudly laugh,
ac heo hell-ſtregum.		but they in hell-torments
þeſſe ſunodon.		accursed dwelt,
⁊ þeán cuðon.	20	and woe *they* knew,
ſáſ ⁊ ſoſge.		pain and sorrow,
ſuſl þſoſedon.		torment endured;
þýſtſum beþeahte.		with darkness decked,
þeaſl æſtefleán.		hard retribution,
þæſ þe heo ongunnon.		for that they had devised
ſriðð godes ſinnan.		against God to war.
þa þæſ ſóðᵃ ſſa æſ.		Then was after as before
ſibb on heoſnum.		peace in heaven,
ſæfne ſſneoþo-þeaſaſ.		fair loving thews;
ſſnea eallum leoſ.	30	*the* Lord dear to all,
þeoden hiſ þegnum.		*the* Supreme to his ministers;
þſýmmaſ peoxon.		*the* glories waxed
ðugeða mid ðſuhtne.		of *the* good with *their* Lord,
ðſeám-hæbbendſa:.		of *the* possessors of bliss.

ᵃ I have translated as if ſriðð had stood in the text, which is without doubt the genuine reading.

II.

Þæron þa ȝeſome.
þa þe ſſeȝl buan.
ſuldreſ eðel.
ſſohte þæſ aſſſúnȝen.
ohte mid enȝlum.
⁊ ónlez nið.
ſiððan heſe-ſóſan.
heoſon oſȝæſon.
leohte beloſene.
him on laſte ſecl.
ſuldoſ-ſſebum ſelȝ.
ſíde ſtóðan.
ȝifum ȝnoſende.
on ȝoðeſ ſíce.
beoſhte ⁊ ȝeblæðſæſt.
buendſa leaſ.
ſiððan ſſæc-ſtóſe.
peſiſȝe ȝaſtaſ.
undeſ heaſm-locan.
heane ȝeſóſan.
þa þeahtode.
þeoden úſe.
móð-ȝeþonce.
hú he þa mæſan ȝeſceaſt.
eðel-ſtaðolaſ.
eſt ȝeſette.
ſſeȝel-tonhtan ſeld.
ſelſan peſode.
þa hie ȝielp-ſceaþan.
oſȝifen hæſdon.
heah on heoſenum.
ſoſþam halȝ ȝod.
undeſ ſodeſaſ ſenȝ.
ſícum mihtum.
ſolde þ him eoſðe.

II.

[5] Then were in concord
those that inhabit *the* firmament,
the region of glory;
strife was dissipated,
fear *from* among *the* angels,
and fatal hate,
since *the* hostile bands
had heaven resigned,
of light bereft.
10 Behind them *that* abode,
rich in glorious works,
widely stood,
with gifts flourishing,
in God's realm,
bright and fruitful,
of dwellers void,
since to *their* exile-place
the sprites malignant,
beneath *the* dungeons of perdition,
20 wretched fared.
Then pondered
our Lord
in mind,
how he the great creation,
native settlements,
might replenish,
heaven-bright seats,
with *a* better race,
since them *those* braggart rebels
30 had resigned,
high in *the* heavens:
for that *the* holy God,
under *the* span of *the* firmament,
in *his* abundant powers,
would that for him *an* earth

⁊ úp ꝓoðeꝓ.	and firmament above
⁊ ꝓíð ꝑæteꝓ.	and wide water
ȝeꝓeteð ꝑuꝓðe.	were planted
ꝓoꝓulð-ȝeꝓceaꝓte.	with worldly creatures,
on ꝑꝓaðꝓa ȝielð.	in place of *the* hostile ones;
þaꝓa þe ꝓoꝓhealðene.	of those whom headlong
oꝓ hleo ꝓendeꝓ.	*he* had sent from *their* abode.
ne ꝑæꝓ héꝓ þa ȝiet.	*There* had not here as yet,
nýmþe heolꝓtꝓeꝓ-ꝓceaðo	save cavern-shade,
ꝑihꝑ ȝeꝓóꝓðen.	10 aught been;
ác þeꝓ ꝑíða ȝꝓund.	but this wide abyss
ꝓtóð ðeóꝓ ⁊ ðim.	stood deep and dim,
ðꝓihtne ꝑꝓemðe.	strange to *its* Lord,
íðel ⁊ únnýt.	idle and useless;
on þone eaȝum plát.	on which looked with *his* eyes
ꝓtríð-ꝑꝓihþ cmiȝ.	*the* King firm of mind,
⁊ þa ꝓtóþe beheolð.	and beheld those places
ðꝓeáma leaꝓe.	void of joys;
ȝeꝓeah ðeoꝓe ȝeꝓꝑeoꝓc.	saw *the* dark cloud
ꝓemian ꝓinnihte.	20 lower in eternal night,
ꝓꝑeaꝓt úndeꝓ ꝓoðeꝓum.	swart under heaven,
ꝓonn ⁊ péꝓte.	dark and waste,
oð þ þeoꝓ ꝓoꝓulð-ȝeꝓceaꝓt.	until this worldly creation
þuꝓh ꝓóꝓð ȝeꝓeaꝓð.	through *the* word existed
ꝑulðoꝓ-cýniȝeꝓ.	of *the* Glory-King.
héꝓ ǽꝓeꝓt ȝeꝓceóꝓ.	Here first shaped
éce ðꝓihten.	*the* Lord eternal,
helm eall-ꝑihta.	chief of all creatures,
heoꝓon ⁊ eoꝓðan.	heaven and earth,
ꝓoðoꝓ aꝓǽꝓðe.	30 *the* firmament upreared,
⁊ þiꝓ ꝓúme land.	[6] and this spacious land
ȝeꝓtaþelode.	established
ꝓtꝓanȝum mihtum.	by *his* strong powers,
ꝑꝓea ǽlmihtiȝ.	*the* Lord almighty.
ꝓolde ꝑæꝓ þa ȝýt.	*The* earth as yet was
ȝꝓæꝓ únȝꝓéne.	not green *with* grass;

gáſrecg þeahte.	ocean cover'd,
ſweart ſynnihte.	swart in eternal night,
ſíde ⁊ ſíde.	far and wide,
ponne þæg̃aſ.	*the* dusky ways.
þa þæſ þuldoſ-toſhte.	Then was *the* glory-bright
heoſon-weardeſ gaſt.	spirit of heaven's Guardian
oſer hólm bóſen.	borne over *the* deep,
miclum ſwebum.	with utmost speed:
metod engla heht.	*the* Creator of angels bade,
líſeſ bryhta.	10 *the* Lord of life,
leoht ſoſðcuman.	light to come forth
oſer rúmne grúnd.	over *the* spacious deep.
raþe þæſ geſylleð.	Quickly was fulfilled
heah-cyninges hæſ.	*the* high King's behest,
him þæſ halig leoht.	for him was holy light
oſer wéſtenne.	over *the* waste,
ſwa ſe ſyhta bebeáð.	as the Maker bade.
þa geſúnðrode.	Then sunder'd
ſigora waldend.	*the* Lord of triumphs
oſer lago-ſlóðe.	20 over *the* ocean-flood
leoht ríð þeoſtrum.	light from darkness,
ſceáde ríð ſcíman.	shade from brightness,
ſceóp þa bám náman.	then gave names to both,
líſeſ hyrda.	*the* Lord of life.
leoht þæſ æreſt.	Light was first
þurh hrihtneſ wórð.	through *the* Lord's word
dæg genémned.	named day;
ſlíte beorhte geſceaft.	beauteous bright creation!
wel líkode.	Well pleased
ſwéan æt ſrýmðe.	30 *the* Lord at *the* beginning,
ſorþ-bæro tíð.	*the* procreative time.
dæg æreſta geſeah.	*The* first day saw
deorc ſceado.	*the* dark shade
ſweart ſwríðian.	swart prevailing
geond ſíðne grund.	over *the* wide abyss.

III.		III.
Þa ſeo tíd ȝeþác.	[8]	Then the time passed
oþeþ tiberþ-ſceacan.[a]		over *the* fruitful region
middan-ȝeaþberþ.		of mid earth:
metod æftɜr ſceaþ.		*The* Lord after impelled
ſcíþum ſcíman.		from *the* sheer brightness,
ſcippend úþe.		our Creator,
éfen éþeſt.		*the* even first:
him áþn on laſt.		ran on its track,
þþang þýſtre ȝenip.		press'd on, *the* dark cloud,
þam þe ſe þeoden ſelf.	10	to which the Lord himself
ſceóp nihte náman.		gave *the* name of night;
neriȝend úþe.		our Preserver
hie ȝeſundþode.		them separated;
riððan éfre.		always since
þruȝon ȝ býdon.		*they* have suffered and done
þrihtnes þillan.		*the* Lord's will,
éce oþeþ eorðan.		ever over earth.
ða com oðeþ dæȝ.		Then came *the* second day,
leoht æftɜr þeoſtþum.		light after darkness:
heht þa lífes þeaþd.	20	bade then life's Guardian,
on méþe flóde.		in *the* ocean-flood,
middum þeorðan.		in *the* midst to be,
hýhtlic heoron-timber.		*the* joyous heavenly frame;
holmas dælde.		*the* waters parted
þaldend úþe.		our Ruler,
ȝ ȝeþorhte þa.		and then wrought
þoderas fæſten.		*the* compact firmament;
þ ſe þíca áhóf.		this the Powerful hove
úp fþom eorðan.		up from earth,
þurh hís ágen þórd.	30	through his own word,

[a] tiberþ-ſceaca. Of this expression the signification is extremely doubtful. Hickes conjectures that "*superficies* vel *planities terræ*, quod munera fert vel frugifera sit, dicitur tiberþ-ſceaca (forsan mendose pro tiberþ-ſceata) et metonymice *hemispherium*, seu *planitiem terræ*, &c. denotat." Vide Gr. A.S. p. 127, and Lye, sub voce.

frea ælmihtig.	*the* Lord almighty.
fold þæf áðæled.	Earth was divided
únder heah-hofone.	under *the* lofty firmament
halgum mihtum.	by *his* holy might:
wæter óf wætrum.	water from waters,
þam þe funnað gýt.	for those who yet dwell
únder wærtenne.	under *the* fastness
folca hrófes.	of *the* roof of nations.
þá com ofer foldan.	Then came over earth
fúf friðian.	10 swiftly journeying
mǽne meorgen þriðda.	*the* third great morn.
nǽron mǽtode ða gýt.	Were not meted yet
síð land ne ǽgas nýtte.	wide land nor useful ways,
ác stóð beþrungen wæste.	but stood fast cover'd
folde mid flóde.	earth with flood.
frea engla hehst.	*The* Lord of angels bade
þurh his word word ǽran.	through his word to be
wæter gemǽne.	*the* waters common,
þa nu under hofenum.	that now under heaven
heofa rýne healdað.	20 hold their course,
stóre gestemde.	*and their* places fixed.
ða stóð hraðe.	Then forthwith stood
holm under heofonum.	ocean under heaven,
swa se halga bebeád.	as the Holy ordained,
síð ætsomne.	wide, in one assembled;
ða gesúndrod wæs.	then was parted
lagu frð lande.	water from land.
geseah þa lífes weard.	Saw then life's Guardian
þrige stowe.	*the* dry places,
þurgoða hýrde.	30 (*the* Preserver of *all* good,)
síde ætǽwde.	wide displayed;
þá se wuldor-cyning.	these the King of glory
eorðan nǽmde.	named earth;
gesette ýðum heofa.	set to *the* waves their
onrihtne rýne.	just course,
rúmum flóde.	to *the* spacious flood,

⁊ ȝefeteſto[a].....	and fetter'd.....
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ne þuhte þa ȝeþýȝne.	[9] Then seem'd *it* not fitting
þoðoþa peaþðe.	to *the* Guardian of *the* firmament
þ adam lenȝ.	that Adam longer
ána pæþe.	were alone
neoþxna þonȝeſ.	of Paradise,
nýþe ȝeſceaþte.	of *the* new creation,
hýþðe ⁊ haldend.	keeper and ruler;
þonþon him heah-cýninȝ.	therefore for him *the* high king,
ſnea ælmihtiȝ.	10 *the* Lord almighty,
ſultum tiðde.	created *a* helpmate,
þíſ áþeahte.	raised up *a* woman,
⁊ þa þnaðe ſealde.	and her gave for *a* support
líſeſ leoht-ſnuma.	*the* Author of life's light
leoſum þunce.	to *the* beloved man.
he þ anðþeonc.	He the substance
oſ adámeſ.	from Adam's
líce áleoðode.	body dismember'd,
⁊ him liſtum áteah.	and from it skilfully extracted
þíb óſ ſíðan.	20 *a* rib from *the* side.

[a] In this part of the MS. are vestiges of three leaves that have been cut out.

he pæſ ſeſte-ſæſt.		He was fast at rest,
⁊ ſoſte ſpǽſ.		and softly slept,
ſáſ ne ſiſte.		knew not pain,
eaſfóða bǽl.		*no* share of sufferings,
né þæſ sénig cóm.		nor came there any
blóð of bénne.		blood from *the* wound;
ac him bſiego engla.		but from him *the* Lord of angels,
of líce ásceah.		from *his* body drew
hiobende[a] bán.		*a* jointed bone,
ſéſ únfúndob.	10	*the* man unwounded,
óf þam ſoſhte gód.		of which God wrought
ſſeolicu ſæmnan.		*a* goodly woman,
ſeoſh in-gebýde.		inspired life *into her*,
éce ſáule.		*an* immortal soul:
heo pæſon engham gelíce.		they were like unto angels.
þá pæſ adameſ bſýð.	[10]	Then was Adam's bride
gaſte gegeaſſob.		with spirit endued.
hie ón geogoðe bú.		They in youth both,
plíte beoſht pæſon.		bright in beauty, were
on ſoſulð cenneð.	20	into *the* world brought forth
meotoðeſ mihtum.		by *the* Creator's might.
mán ne cuðon.		Crime *they* knew not
dón ne dſeogan.		to do nor suffer;
ác him dſihtneſ ſpǽſ.		but of *the* Lord was to them
bám on bſeoſtum.		both, in *their* breasts,
býſnende luſu.		burning love.
þa gebletſode.		Then blessed
blíð-heoſt cýning.		*the* blithe heart King,
metod alſihta.		*the* Lord of all things,
monna cýnneſ.	30	of mankind
ða ſoſman tpá.		the first two,
fæðeſ ⁊ moðeſ.		father and mother,
ſíſ ⁊ pæpneð.		female and male:
he þa ſóſðe cpæð.		then spake he *the* words:

[a] Perhaps we should read hoðende bán. Lye conjectures lenden bán, *lumborum os.* ſeſ unſundob, in the next line, seems put absolutely.

temað nú ⁊ pexað.		'Teem now and increase,
tuðpe fýllað.		fill with progeny
eorðan æl-grénne.		*the* all-green earth,
incpe cýnne.		with your kin,
funum ⁊ ðohtrum.		with sons and daughters.
inc fceal fealt pæter.		To you shall *the* salt water
punian on gepealde.		abide in dominion,
⁊ eall porulde gefceaft.		and all *the* worldly creation.
brucað blæd-daga.		Enjoy prosperous days,
⁊ brim-hlæfte.	10	and *the* ocean-freight,
⁊ heofon-fugla.		and fowls of heaven;
inc ſy halig feoh.		to you is sacred *the* cattle,
⁊ wilde deor.		and *the* wild beasts
on gepeald gefealð.		in dominion given,
⁊ lífigende.		and *all* living *creatures*,
ða ðe land tredað.		those that tread *the* land,
feorh-eaceno cýnn.		*a* race endued with life,
ða ðe flóð pecceð.		those which *the* water bringeth [forth,
geond hron-ráde.		throughout *the* whale's road,
inc hýrað eall.	20	all shall you obey.'
ða fceapode.	[11]	Then beheld
fcýppend úre.		our Creator
hís peorca plíte.		*the* beauty of his works
⁊ hís pæftma blæd.		and *the* excellence of his produc- [tions,
niwra gefceafta.		of *the* new creatures.
neorixna wang ftóð.		Paradise stood
góð ⁊ gaftlic.		good and spiritual,
gifena gefýlleð.		filled with gifts,
fremum forðweardum.	[12]	with forward benefits.
fægere leohte[a].	30	Fair washed
þ líðe land.		*the* genial land
lagu ýrnende.		*the* running water,

[a] From leccian, *rigare, irrigare;* imp. lehte, leohte. Thus again,

feo (eorðe) fæf fætrum feaht.
⁊ fæftmum þeaht.
lagu-ftreamum leoht.

where the context seems to show that leoht is a participle and not the adjective.

ÿlle-burne.		*the* well-brook:
nallef polcnu ða gief.		no clouds as yet
ofer rúmne grúnd.		over *the* ample ground
régnaf bæron.		bore rains
pann mid rinde.		lowering with wind;[a].
hræðreræftmum stód.		yet with fruits stood
folde gefrætwod.		earth adorn'd.
heoldon forð-rýne.		Held their onward course
ea-streámaf heora.		river-streams
æðele feoferr.	10	four noble *ones*
of þam niwan.		from the new
neorxna wonge.		Paradise.
þá æron abælede.		These were parted,
drihtnes mihtum.		by *the* Lord's might,
ealle of ánum.		all from one
þa he þaf eorðan gefceóp.		(when he this earth created)
wætre wlíte beorhtum.		water with beauty bright,
⁊ ón worulde sende.		and sent into *the* world;
þære hatað ýlde[b].		of which *the first* men call
eorð-búende.	20	(earth's inhabitants),
Físon folc-weras.		(*the* men of the country) Pison,
sæ-folden dæl[c].		*the* marine parts
brádne bebugeð.		it widely compasseth:
beorhtum strieámum.		with *its* bright streams
he beleác útan.		he shut *it* out.
on þære éðýl-týris.		In that country
níððaf finðað.		men find,
neán ⁊ feorran.		from near and far,
golð ⁊ gým-cynn.		gold and gems

[a] I doubt the correctness of the translation of this line; to justify it we ought to have *wanne* in the original.

[b] The MS. seems to be defective in this place, no mention being made of Pison being the *first*, analogously with the other three, and which is necessary to the construction and sense.

[c] It seems not improbable that by sæ-folden dæl is intended a translation of the *land of Havilah*; yet I am not aware of the existence of its first syllable, HAV, *sea*, in Anglo-Saxon, though the usual word for ocean in Danish.

ȝúm-þeoda beaɹn.	(*the* children of men)
ða ɹélejtan.	the most excellent,
þæɹ þe úɹ ɹecȝað béc.	from what books tell us.
þonne ɹeo æɹtɹe.	Then the next
ethiopia land.	*the* Ethiop-land
⁊ leod-ȝeaɹd.	and territory
belíȝeð útan.	encompasseth,
ȝinne ɹíce.	ample realms;
þæɹe íɹ ȝéón noma.	its name is Gihon.
þɹiðda íɹ tígɹiɹ.	10 *The* third is Tigris,
ɹeo ɹíð þeóðɹcɪpe.	which towards *the* nation
eá in ɹlébe.	(*the* river in *its* flow)
aɹɹíɹiæ belíð.	of Assyria lieth.
ɹɹilce íɹ ɹeo ɹeoɹðe.	Thus is the fourth,
þa nu ȝeond ɹolc moniȝ.	that now, 'mongst many folks,
peɹaɹ eúɹɹatén.	men Euphrates
píde némnað.[a]	widely call.

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[13]

ác niotað inc þæɹ oðɹeɹ eallejɹ.	but enjoy every other,
ɹoɹlætað þone ánne beám.	abstain from that one tree,
ɹaɹiað inc íð þone æɹtɹm.	20 beware of that fruit,
ne ýɹðð inc ɹilna ȝæð.	let *it* not be to you a goad of desires.'

[a] Here a leaf appears to have been cut out of the MS.

hnigon þa mid heafdum.	Then bowed *they* with *their* heads
heofon-cýninge.	to *the* heavenly King,
geornne togeánes.	fervently before *him*,
⁊ fædon ealles þanc.	and said thanks for all,
lísta ⁊ þafa lápa.	for those counsels and instructions.
he let heo þ land búan.	He let them that land inhabit;
hwæfis him þa to heofenum.	departed then to heaven
halig drihten.	*the* holy Lord,
stríð-ferhð cýning. 10	*the* King firm of mind.
stód his hand-geweorc.	His hand-work stood
fomod on fanbe.	together on earth;
nýston forga wiht.	*they* knew not aught of sorrows
tó begnornianne.	to bewail,
butan heo godes willan.	but they God's will
lengest læsten.	long performed;
heo wæron leof gode.	they were dear to God
ðenden heo his halige word.	while they his holy word
healdan woldon.	would hold.

IV.	IV.
Wæfde se ealwalda. [14]	The All-powerful had
engel-cynna. 21	angel-tribes,
þurh hand-mægen.	through might of hand,
halig drihten.	*the* holy Lord,
týne getrýmede.	ten[a] established,
þæm he getrudode wel.	in whom he trusted well
þ hie his gnongorscipe.	that they his service
fylgan woldon.	would follow,
wýrcean his willan.	work his will;
forþon he him gewit forgeaf.	therefore gave he them wit,
⁊ mid his handum geworhte. 30	and shaped *them* with his hands;
halig drihten.	*the* holy Lord.
gesétte hæfde he hie swa gesælig-[lice.	He had placed them so happily,
énne hæfde he swa swiðne ge-worhtne.	one he had made so powerful,

[a] Thus Ælfric, 'Þá geworhte he tyn engla werod.' See Rask, Gram. p. 194.

ſpá mihtiġne on hiſ mód-ġeþohte. so mighty in his mind's thought,
he lét hine ſpa micleſ pealdan. he let him sway over so much,
hehſtne to him on heofona ríce. highest after himself in heaven's kingdom.
hæfde he hine ſpa hpítne ġe- He had made him so fair,
ſpa ſýnlic pæſ hiſ pæſtm on heo- so beauteous was his form in heaven,
ſonum.
þ him com ſnom ſenoda dryhtne. that came to him from *the* Lord of hosts,
ġelíc pæſ he þam leohtum ſteoſ- he was like to the light stars.
lóſ ſteolde he dryhtneſ ſýn- It was his to work *the* praise of *the* Lord,
ſcean.
dýran ſteolde he hiſ dreamaſ it was his to hold dear his joys in heaven,
on heofonum.
⁊ ſteolde hiſ dryhtne þancian. and to thank his Lord
þæſ leáneſ þe he him on þam for the reward that he had bestow'd on him in that light;
leohte ġeſceſnede.
þonne lete he hiſ hine lange pealdan. then had he let him long possess it;
ác he apénde hit him to ſýſſan but he turned it for himself to *a* þinge. worse thing,
ónġán hím ſinn úp-ahebban. began to raise war upon him,
ríð þone hehſtan heofneſ pealdend. against the highest Ruler of heaven,
þe ſíteð on þam halġan ſtóle. who sitteth in the holy seat.
deofne pæſ hé dryhtne úſum. Dear was he to our Lord,
ne mihte him bedýſneð ſýſðan. *but it* might not be hidden from him
þ hiſ enġýl onġan. that his angel began
ofſetmód péſan. to be presumptuous,
áhóſ hine ríð hiſ heaſſan. raised himself against his Master,
ſohte hete-ſpræce. sought speech of hate,
ġýlp-ſoſð ónġean. words of pride towards *him*,
nolde ġode þeoſian. would not serve God,
cpæð þ hiſ líc pæſne. said that his body was
leoht ⁊ ſcéne. light and beauteous,
hpít ⁊ hiof-beoſht. fair and bright of hue:

né meahte hé æt hís hige sinban.	he might not find in his mind
þ he gode polde.	that he would God
geónzenbome.	in subjection,
þeódne þeoman.	*his* Lord, serve:
þuhte him sýlfum.	Seem'd to himself
þ he mægýn ⁊ cræft.	that he *a* power and force
mára hæfde.	had greater
þonne sé halga god.	than the holy God
habban mihte.	could have
folc-gefteælna. [15]	of adherents.
feala worda gefpæc.	Many words spake
fe engel ofermódef.	the angel of presumption:
þohte þurh hís áneg cræft.	thought, through his own power,
hú hé hím ftrengliczan.	how he for himself *a* stronger
ftól gefórhte.	seat might make,
heahran on heofonum.	higher in heaven:
cwæð þ hine hís hige fpeone.	said that him his mind impelled,
þ he weft ⁊ norð.	that he west and north
wýrcean onzunne.	would begin to work,
trýmede getimbro.	would prepare structures:
cwæð him treo-þuhte.	said it to him seemed doubtful
þ he gódne polde.	that he to God would
geongra peorðan.	be a vassal.
hwæt fceal íc winnan cwæð he.	'Why shall I toil?' said he;
nis me wihtæ þearf.	'to me *it* is no whit needful
heafran to habbanne.	to have a superior;
ic mæg mid handum swa fela.	I can with *my* hands as many
wúndra gewýrcean.	wonders work;
ic hæbbe gewealdmicel.	I have great power
to gýwanne.	to form
godlecran ftól.	*a* diviner throne,
heafran on heofne. [wian.	*a* higher in heaven.
hwý fceal íc æftefr his hýldo ðeo-	Why shall I for his favour serve,
buzan hím swilcegeongorðómeg.	bend to him in such vassalage?
íc mæg wéran god swa hé.	I may be a god as he.
bízftandaðme ftrange geneatag.	Stand by me, strong associates,

þa ne willað me æt þam ſtriðe who will not fail me in the strife.
hæleþaſ heaþobmode. [ſcyppican. Heroes stern of mood,
hie habbað me to heaþþan ſecon- they have chosen me for chief,
ſóre þincaſ. [nene. renowned warriors!
mid ſwilcum mæg man wéð ſe- with such may one devise coun-
þencean. sel,
ſón mid ſwilcum folc-ſceaſtellan. with such capture *his* adherents;
ſwýnd ſýnd hie míne ſeoþne. they are my zealous friends,
holde on hýſa hýſe-ſceaſtum. faithful in their thoughts;
íc mæg hýſa heaþoſa péran. I may be their chieftain,
wéðan on þiſ ríce. 10 sway in this realm:
ſwa me þ þuht ne þinceð. thus to me it seemeth not right
þ íc oleccan. that I *in* aught
áþiht þuþre. need cringe
ſode æſtæſ ſóde ænegum. to God for any good;
ne wille íc leng hiſ ſeonſna þuſ- I will no longer be his vassal.'
þa hit ſé allwalda. [þan. When the All-powerful it
eall ſehýrde. all had heard,
þ hiſ engýl onſan. that his angel devised
oſermede micel. great presumption
ahebban wið híſ heaþþan. 20 to raise up against his master,
ſ ſwþræc healíg wórd. and spake proud words
dollice wið drihten ſínne. foolishly against his Lord,
ſceolde he þa dæd onſýlðan. then must he expiate the deed,
worc þæſ ſeþinneſ ſedælan. share the work of war,
ſ ſceolde híſ wíte habban. and for his punishment must have
ealra morðra mæſt. [16] of all deadly ills *the* greatest.
ſwa déð monna ſehwilc. So doth every man
þe wið híſ waldend. who against his Lord
winnan onſýnneð. [ten. deviseth to war,
mid máne wið þone mæran drih- with crime against the great Ruler.
þa weaſð ſe mihtiſa ſedolſen. 21 Then was the Mighty angry,
hehſta heoroneſ waldend. *the* highest Ruler of heaven,
weaſp hine of þan heán ſtóle. hurled him from the lofty seat;
héte hæfde he æt híſ heaþþan hate had he gain'd at his Lord,
ſuþunnen.

hýlð hæfde hiſ þeriloþene.	his favour *he* had lost,
grám þearð him ſe góda on hiſ móde.	incensed with him was the Good in his mind,
forþon he ſceolde grúndgeſécan.	therefore he must seek *the* gulf
heaþoþeſ helle-pítſ.	of hard hell-torment,
þæſ þe he þann rið heofneſ þaldend.	for that he had warr'd with heaven's Ruler.
ácræð hine þa ſram hiſ hýlðo.	*He* rejected him then from his favour,
⁊ hine on helle þearp.	and cast him into hell,
on þa deopan dálaſ.[a]	into the deep parts,
þæþ he to deofle þearð.	where he became *a* devil:
ſe feond mid hiſ geſéþum eallum.	the fiend with all his comrades
feollon þá upon of heofnum. 11	fell then from heaven above,
þurh longe ſra þreo niht ⁊ dagaſ.	through *as* long as three nights and days,
þa englaſ of heofnum on helle.	the angels from heaven into hell;
⁊ heo alle forſceóp druhten to deofluum.	and them all *the* Lord transform'd to devils,
forþon heo hiſ dæd ⁊ óſrd. [17]	because they his deed and word
noldon feorðian.	would not revere;
forþon þe heo on ýſre leoht.	therefore them in *a* worse light,
underþ eorðan neoðan.	under *the* earth beneath,
ælmihtig god.	Almighty God
ſette ſigeleaſe. 20	had placed triumphless
on þa ſweartan helle.	in the swart hell;
þæþ hæbbað heo on séfýn.	there they have at even,
úngemet lange.	immeasurably long,
ealra feonda gehwilc.	each of all *the* fiends,
fýr-ébneofe.	*a* renewal of fire;
þonne cýmð on uhtan.	then cometh ere dawn
eaſtenne winð.	*the* eastern wind,
forſt fýſnum calð.	frost bitter-cold,
ſýmble fýr oððe gár.	ever fire or dart[b];
ſum heaþo geſwinc. 30	some hard torment

[a] The MS. has bala.
[b] i. e. cold, piercing as a dart.

habban ſceolbon.
ꝑoꝓhte man hiꝫ hím to ꝑíte.
hýꝑa ꝑoꝓulb ꝑæꝓ ȝehꝑýꝓꝑeb.
ꝑoꝓ mán-ꝓíðe[a].
ꝑýlbe helle.
mid þam anbꝓacum.
heolbon enȝlaꝓ ꝑoꝓð.
heoꝑon-ꝓíceꝓ hehðe.
þé ǽꝓ ȝobeꝓ hýlbo ȝelæꝓton.

they must have, [uishment,
it was wrought for them in pu-
their world (life) was changed:
for *their* sinful course
he filled hell
with the apostates.
The angels continued to hold
the heights of heaven's kingdom,
those who ere God's pleasure executed;

laȝon þá oðꝓe ꝑýnd on þam ꝑýꝓe.
þé ǽꝓ ꝓꝑa ꝑeala hæꝑbon. 15
ȝeꝓinneꝓ ꝓíð heoꝓa ꝑalbend.
ꝑíte ꝑolhað.
hátne heaðo-ꝑelm.
helle to-midbeꝓ.
bꝓand ⁊ bꝓáde líȝaꝓ. [18]
ꝓꝓilce eác þa hiteꝓan ꝑécaꝓ.
þꝓoꝓm ⁊ þýꝓtꝓo.
ꝑoꝓþon hie þéȝnꝓcipe.
ȝobeꝓ ꝑoꝓȝýmbon. 20
hie hýꝑa ȝál beꝓꝑác.
enȝleꝓ oꝑeꝓhýȝb.
nolbon alꝑealban.
ꝑóꝓb ꝑeoꝓþian.
hæꝑbon ꝑíte micel.
ꝑæꝓon þá beꝑeallene.
ꝑýꝓe to botme.
on þa hátan hélle.
þuꝓh hýȝeleaꝓte.
⁊ þuꝓh oꝑeꝓmetto. 30
ꝓohton oþeꝓ land.
þ ꝑæꝓ leohtaꝓ leaꝓ.
⁊ ꝑæꝓ líȝeꝓ ꝑúll.

the others lay fiends in the fire,
who ere had had so much
strife with their Ruler;
torment *they* suffer,
burning heat intense,
in midst of hell,
fire and broad flames;
so also the bitter reeks
smoke and darkness;
for that they *the* service
of God neglected,
them their folly deceived
the angel's pride,
they would not *the* All-powerful's
word revere.
They had great torment;
then were *they* fall'n
to *the* fiery abyss,
into the hot hell,
through phrensy
and through pride;
they sought another land,
that was void of light,
and was full of flame,

[a] The MS. and Junius read ꝓoꝓman ꝓíðe, but the arrangement of the syllables adopted in the text affords a better, and probably the genuine sense.

ƒýrjeƒ ƒæſ micel.
ƒýnd ongeáton.
þ hie hæfdon ȝeþrixleð.
ſíca únrím.
þurh heora miclan mód.
ȝ þurh miht ȝoðeƒ.
ȝ þurh ofermetto.
ealra ƒrðoƒt.
Þa ƒprræc ƒe ofermóda cýning.
þe æſr þæƒ engla ƒcýnoƒt.
hpíttoƒt on heofnen.
ȝ híƒ heáprran leóf.
ðrihtne býne.
oð hie to dóle purðon.
þ him for ȝálƒcipe.
ȝod ƒýlfa pearð.
mihtig on móde ýrre.
pearp hine on þ mórðer-ínnan.
niðer on þ nió bebð.
ȝ ƒceóp him náman ƒrðdan.
cpæð þ ƒe hehƒta.
háran ƒceolbe.
ƒatan ƒrðdan.
hét hine þære ƒpeártan.
helle ȝrúnðeƒ ȝýman.
nalleƒ þrð ȝod pinnan.
ƒátan máðelode.
ƒorȝiende ƒprræc.
ƒeðe helle forð.
healdan ƒceolde.
ȝýman þæƒ ȝrúnðeƒ.
þæƒ æſr ȝoðeƒ engel.
hpít on heofne.
oð hine híƒ hýȝe forƒpeón.
ȝ híƒ ofermétto.
eálra ƒrðoƒt.

a great receptacle of fire.
The fiends perceived
that they in exchange had got
unnumber'd pains,
through their great pride,
and through God's might,
and through arrogance
most of all.
Then spake the haughty king,
who of angels erst was brightest,
fairest in heaven,
beloved of his master,
to *his* Lord dear,
until they turned to folly;
so that with him for *his* madness
God himself became,
the Mighty, angry in mind,
cast him into that house of perdi-
down on that new bed, [tion,
and after gave him *a* name:
said that the highest
should be call'd
Satan thenceforward;
bade him the swart
hell's abyss rule,
not with God war.
Satan harangued,
sorrowing spake,
he who hell thenceforth
should rule,
govern the abyss.
He was erst God's angel,
fair in heaven,
until him his mind urged,
and his pride
most of all,

þ he ne polde.	that he would not
peneda bnihtnep.	*the* Lord of hosts'
pórb punðian.	word revere;
peoll hím on ínnan.	boil'd within him
hýge ýmb hís heórtan.	*his* thought about his heart,
hát pæp hím útan.	hot was without him
pnaðlic pítе.	*his* dire punishment.
he þa ponde cpæð.	Then spake he *the* words:
ıſ þeſ ænga ſtéde úngelic ſpiðe.	'This narrow place is most unlike
þam oðnum þe pe ér cuðon. 10	that other that we ere knew,
heán on heopon-ríce. [19]	high in heaven's kingdom,
þe me mín heanna onlag.	which my master bestow'd on me,
þeah pe hine ſop þam alpealdan.	though we it, for the All-powerful,
ágan ne mopton.	may not possess,
nómigan úneſ ríceſ.	*must* cede our realm;
næſð he þeah niht gebón.	yet hath he not done rightly
þ he uſ hæſð beſýlleð.	that he hath struck us down
ſýne to bótme.	to *the* fiery abyss
hélle þæne hátan.	of the hot hell,
heopon-ríce benúmen. 20	bereft us of heaven's kingdom,
háſað hit gemeárcod.	hath it decreed
mid mon-cýnne.	with mankind
to geſettanne.	to people.
þ mé ıſ ſoſga mæſt.	That of sorrows is to me *the*
þ adam ſceal.	that Adam shall, [greatest,
þe pæſ of eorðan geworht.	who of earth was wrought,
mínne ſtrongican.	my strong
ſtól behealdan.	seat possess,
péſan him on pýnne.	be to him in delight,
⁊ pé þiſ píte þolien. 30	and we endure this torment,
hearm on þiſſe helle.	misery in this hell.
pá lá ahte ıc mínra handa ge-	Oh had I power of my hands,
⁊ moste áne tíð. [peáld.	and might one season
úte peorðan.	be without,
péſan áne pinter-ſtunde.	be one winter's space,
þonne ıc mid þýſ penode.	then with this host I—

ác licgað me ymbe.		But around me lie
ſnen-bendaſ.		iron bonds,
ríðeð ſacentan ſál.		presseth *this* cord of chain:
íc eom ríceſ leaſ.		I am powerless!
habbað me ſſa heaſde.		me have so hard
helle clommaſ.		*the* clasps of hell,
ſæſte beſanzen.		*so* firmly grasped!
hér iſ ſýr micel.		Here is *a* vast fire
uſan ⁊ neoðone.		above and underneath,
ic á ne zeſeah.	10	never did I see
láðſan landſcipe.		*a* loathlier landskip;
lig ne aſſamað[a].		the flame abateth not,
hát oſer helle.		hot over hell.
me habbað hringa zeſſonz.		Me hath *the* clasping of *these* [rings,
ſlíð-heaſda ſál.		*this* hard-polish'd band,
ſíðeſ amýſſeð.		impeded in *my* course,
aſýſſeð me mín ſeðe.		debarr'd me from my way;
fét ſýnt zebúndene.		*my* feet are bound,
hánda zehéſte.		*my* hands manacled,
ſýnt þiſſa hél-doſa.	20	of these hell-doors are
ſezaſ ſoſſóſhte.		*the* ways obstructed,
ſſa ic mid ſihte ne mæz.		so *that* with aught I cannot
of þiſſum hóðo-bendum.		from these limb-bonds *escape:*
licgað me ymbutan.		about me lie
heáſdeſ ſnenes.		of hard iron
hátte zeſlæzene.		forg'd with heat
zſundlaſ[b] zſeatte.		huge gratings,
mid þý me zod haſað.		with which me God
zehæſtteð be þam healſe.		hath fasten'd by the neck;
ſſa ic át he minne hige cuðe.		thus perceive I that he knoweth
⁊ þ ſiſte eac.	31	and that knew also [my mind,
ſeſoda ðruhten.		*the* Lord of hosts,

[a] Lye reads aſſamað, which he seems to have copied from Somner. The Manuscript and Junius have aſſamað: the translation is conjectural, from the context.

[b] zſundlaſ, literally *hurdles* or *lattice-work*.

þ ſceolde unc[a] abáme.	that should us through Adam
yſele ȝeþuſðan.	evil befall,
ýmb þ heoſon-ríce.	about the realm of heaven,
þær ic ahte mínra handa ȝeþealb.	where I had power of my hands,

* * * *

VII. VII.

* * *

* * * [21]

ac ðolíað þé nú þrea on helle.	but we now suffer chastisement [in hell,
þ ſýndon þýſtro ⁊ hæto.	which are darkness and heat,
ȝrimme ȝrundleaſe.	grim, bottomless;
haſað uſ ȝod ſýlfa.	God hath us himself
ſoſſwapen on þaſ ſweartan miſ- [taſ.	swept into these swart mists;
ſa he uſ ne mæȝ ænȝe ſýnne	thus he cannot us accuse of any
ȝeſtælan.	sin,
þ þe him on þam lande láð ȝe- [ſremedon.	that we against him in the land
he hæfð uſ þeah þær leohteſ be-	yet hath he depriv'd us of the
ſcýſnede.	light,
beþóſpen on ealra píta mæſte.	cast *us* into *the* greatest of all [torments:
ne mazon þe þær ſpráce ȝeſremman.	we may not for this execute vengeance,
ȝeleánian him mid láðeſ ſihte.	reward him with aught of hostility,
þ he uſ haſað þær leohteſ be- [midban-ȝeaſd.	because he hath bereft us of the
ſcýſnede.	light.
he hæfð nu ȝemeáſcod áðne	He hath now devis'd a world
þær he hæfð mon ȝeþoſhte.	where he hath wrought man
æftep hís onlícneſſe.	after his *own* likeness,
mid þam he ſile eft ȝeſettan.	with whom he will repeople
heoſona ríce mid hluttrum ſaulum.	*the* kingdom of heaven, with pure souls;
þé þær ſculon hýȝȝan ȝeoſne.	therefore must we strive zealously,
þ þe on ádáme ȝif þe éfre mæȝen.	that we on Adam, if we ever may,
⁊ on hís eaſſum ſſa ſome ándan ȝebétan.	and likewise on his offspring, *our* wrongs repair,

[a] unc, *us two*, seems to refer to the Deity and himself (Satan).

onpendan him þæn pillan ſíneſ.	corrupt him there in his will,
ȝif þe hit mæȝen þiht aþencan.	if we may it in any way devise.
[a] ne ȝelýþe íc me nu þæſ leohtreſ ſunðon.	Now I have no confidence further in this bright state,
þæſ þe him þenceð lanȝe mó-tan.	that which he seems long *destin'd* to enjoy,
þæſ eáðeſ mid hís engla cnæſtę.	that bliss with his angels' power.
ne mazon þe þæt on aldne ȝeþinnan.	We cannot that ever obtain,
þ þe mihtiȝeſ ȝodeſ mód onpé-cen.	that we *the* mighty God's mind weaken;
uton oðþenden hit nú monna beaþnum.	let us avert it now from the children of men,
þ heoþon-ríce nu þe hit habban ne moton.	that heavenly kingdom, now we may not have it;
ȝeðón þ hie hiſ hýldo þoþléten.	*let us so* do that they forfeit his [favour,
þ hie þ onpendon þ he mid hís þóþde bebeád.	that they pervert that which he with his word commanded;
þonne þeoþð he him þráð on móde.	then with them will he be wroth in mind,
áhpet[b] hie þnom hís hýldo. 15	will cast them from his favour,
þonne þculon hie þaſ helle þécan.	then shall they seek this hell,
ȝ þaſ ȝnumman ȝnúndaſ.	and these grim depths;
þonne moton þe hie úſ to ȝion-ȝnum habban.	then may we them have to ourselves as vassals,
ſiþa beáþn on þiſſum þæſtum clomme.	*the* children of men, in this fast durance.
onȝinnað nu ýmb þa ſýþde þen-cean.	Begin *we* now about the warfare to consult:—
ȝif íc æneȝum þéȝne. [22]	If to any follower I
þeoden-maðmaſ. 20	princely treasures
ȝeáþa þoþȝeaþe.	gave of old,
þenden þé on þan ȝóðan ríce.	while we in that good realm

[a] This seems to refer to Adam's condition; and of course hís would also refer to Adam, who was created like the angels.

[b] This interpretation of áhþet seems to be countenanced by the line 'þlan man hþíteð' in the "Riming Poem" given in Conybeare's Illustrations, p. xxiii.

ȝeræliȝe ræton.	happy sate
⁊ hæfdon úre ræla ȝeréalb.	and in our seats had sway,
þonne he me na on leoþran tíd.	then me he never, at time more
leánum ne meahte.	could with recompence [pretious,
míne ȝífe ȝýldan.	my gift repay;
ȝif hís ȝien poldre.	if in return for it *he* would
mínra þeȝna hrilc.	(any of my followers)
ȝeþafa furðan.	be *my* supporter;
þ he úr heonon.	*so* that up from hence, he
útre mihte. 10	forth might
cuman þurh þas clustro.	pass through these barriers;
⁊ hæfde cræft mid him.	and had power with him,
þ he mid feðer-hóman.	that he with wings
fleoȝan meahte.	might fly,
winban on wolcne.	revolve in cloud,
þær ȝeworht stondað.	*to* where stand wrought
ádam ⁊ éue.	Adam and Eve,
on eorð-ríce.	on earth's kingdom,
mid pélan bewunden.	with weal encircled,
⁊ we sýnd awoppene hider. 20	and we are hither cast
on þas deopan dalo.	into this deep den.—
nu hie drihtne sýnt.	Now with *the* Lord are they
wurðran micle.	far higher in esteem, [possess
⁊ móton him ðone pélan ázan.	and may for themselves that weal
þe pé on heofon-ríce.	that we in heaven's kingdom
habban sceoldon.	should have,
ríce mid rihte.	*our* realm by right;
is se ráð ȝescýned.	this counsel is decreed
monna cynne.	for mankind. [painful,
þ me ís on mínum móde swa sár.	That to me is in my mind so
on mínum hýȝe hreoweð. 31	rueth in my thought,
þ hie heofon-ríce.	that they heaven's kingdom
azan to aldre.	for ever shall possess.
ȝif hit eower ænig mæȝe.	If any of you may
ȝewenden mid wihte.	with aught so turn *it*,
þ hie wórd ȝoder.	that they God's word

láre forlæten.	through guile forsake,
fóna híe hím þe láðran beoð.	soon shall they be the more hateful to him:
gif hie[a] bræcað hís gebódscipe.	if they break his commandment,
þonne he him abolgen furðeð.	then will he be incensed against them;
siððan bíð hím se péla onpenbeb.	afterwards will the weal be turn'd from them,
⁊ fýrð him píte gegearwob.	and for them punishment will be prepared,
súm hearb harum-scearu.	some hard lot of evil.
hýcgað hís ealle.	Think *ye* all of this,
hu ge hi beswicen.	how ye may deceive them;
siððan íc me fæste mæg.	then can I fast
restan on þýssum racentum.	rest me in these chains,
gif hím þ ríce losað.	if the kingdom shall pass from them.
sefe þ gelæstcð.	He who shall that effect,
him bíð leán gearo.	for him shall recompense be ready,
æfter to albre.	for ever after,
þæs se hér inne magon.	of what we herein may,
on þýssum fýre forð.	in this fire henceforth,
fremena gerinnan.	gain of advantages:
sittan láte íc hine síð me sýlfne.	him will I let sit by myself,
swa hwa swa þ secgan cýmeð.	whoever that shall come to say,
on þas hátan helle.	into this hot hell,
þ hie heofon-cýninges.	that they heaven's king's
unwurðlice.	unworthily,
wórðum ⁊ dædum.	by words and deeds'
láre.....	

* * *

* * *

[b]Angan hine þa gýrwan. [23]	Began then himself equip
godes ándsaca.	*the* apostate from God,
súð on sneómum.	prompt in arms;

[a] The MS. has he.

[b] In the lost part of the poem it would seem that one of Satan's angels had volunteered to undertake the commission to tempt Adam and Eve.

hæfde ſæcne hýge.		he had a crafty soul.
hæleð helm on heaſod aſette.		On *his* head *the* chief *his* helmet
⁊ þone ſúll heáſde gebánd.		and it full strongly bound, [set,
ſpenn mid ſpángum.		braced *it* with clasps:
ſiſte him ſpráca ſéla.		he many speeches knew
ſoſa ſoſda[a].		of guileful words,
ſand him[b] úp þanon.		wheel'd up from thence,
hpeaſf him[b] þuſh þa hell-doſa.		departed through the doors of hell:
hæfde hýge ſtſangne.		(*he* had a strong mind)
leólc on lýfte.	10	lion-like in air,
laþende móð.		in hostile mood,
ſpáng þ fýſ on tpá.		dash'd the fire aside
ſeónbef cſéfte.		with *a* fiend's power:
ſolde beáſnunga.		would secretly
bſuhtnef geongſan.		*the* subjects of *the* Lord,
mid mán-dædum.		with wicked deeds,
ménn befſican.		men deceive,
ſoſlædan ⁊ ſoſlæſnan.		mislead and pervert,
þ hie ſuſdon láð gode.		that they might become hateful to
he þa geféſde.	20	He journey'd then, [God.
þuſh ſeondef cſæft.		through *his* fiend's might,
oððæt he ádám.		until he Adam
on eoſð-ſíce.		on earth's kingdom,
godef hánd-gefceáft.		*the* creature of God's hand,
geáſone ſúnde.		found ready,
ſíſlice gefóſht.		wisely wrought,
⁊ hís fíf fómed.		and his wife also,
ſſneó ſæſſoſte.		fairest woman;
ſſa hie ſela cúðon.		*just* as they knew many *things*
gódef gegeáſſpigean.	30	of good to frame,
þá him to gíngſan ſelf.		which to them *his* disciples
métod man-cýnnef.		*the* Creator of mankind
meaſcode ſelfa.		had himself pointed out;

[a] ſſaþſa ſoſda in marg. MS.

[b] After verbs signifying *departure*, him seems to be used pleonastically; as, gefát him, hpeaſf him, ſand him.

⁊ him bu tpégen.	and by them two
beámaſ ſtóbon.	trees stood,
þa pæþon útan.	that were without
ófæteſ ȝehlæbene.	laden with fruit,
ȝepéþeb mid pæſtme.	with produce cover'd,
ſpa hie pálbend ȝod.	as them *the* powerful God,
heah heoþon-cýninȝ.	high King of heaven,
handum ȝeſette.	with *his* hands had set,
þ þæþ ýlbo beárn.	that there *the* child of man
moſte ónceoſan.	might choose
ȝóbeſ ⁊ ýþeleſ.	of good and evil,
ȝumena æȝhpilc.	every man
pélan ⁊ pápan.	of weal and woe.
náſ þe páſtm ȝelíc.	The fruit was not alike:...
oðeþ pæſ ſpa pýnlic.	*The* one so pleasant was,
plitiȝ ⁊ ſcéne.	fair and beautiful,
líð ⁊ loſſum.	soft and delicate;
þ pæſ líþeſ beám.	that was life's tree:
moſte on écniſſe.	*he* might for ever
æftep lýbban.	after live,
péſan on poþulde.	be in *the* world,
ſe þæſ pæſtmeſ onbát.	who of this fruit tasted,
ſpa him æftep þý.	so that him after that
ýlbo ne bepebe.	age might not impair,
ne ſúht ſpáþe.	nor grievous sickness;
ac moſte ſýmle péſan.	but *he* might ever be
lunȝþe on luſtum.	forthwith in joys,
⁊ hís líf ágan.	and his life hold;
hýlbo heoþon-cýninȝeſ.	*the* favour of heaven's king,
hép on poþulde habban.	here in *the* world have,
him to páþon pítobe.	to him should be decreed
ȝeþinȝþo on þone heán heoþon.	honours in the high heaven
þonne heo heonon pende. [24]	when he goeth hence:
þonne pæſ ſe oðeþ.	Then was the other
eallenȝa ſpeaſt.	utterly black,
bím ⁊ þýſtſe.	dim and dark;

þ þæȝ beáðeȝ beám. — that was death's tree,
ȝe bæþ bítȝeȝ ȝela. — which much of bitter bare:
ȝceolde bú ȝítan. — both must know
ýlda æȝhȝilc. — every mortal,
ýȝleȝ ȝ ȝóðeȝ. — evil and good:
ȝeȝanod on þiȝȝe ȝoȝulde. — waned in this world,
ȝceolde on ȝíce á. — he in pain must ever
mid ȝȝáce ȝ mid ȝoȝȝum. — with sweat and with sorrows,
ȝiððan libban. — after live,
ȝȝa hȝa ȝȝa ȝebýȝȝde. 10 — whoe'er should taste
þæȝ on þam beáme ȝeȝeox. — of what on this tree grew;
ȝceolde hine ýldo beníman. — age should from him take
ellen-dáda. — of bold deeds
dȝeámaȝ ȝ dȝihtȝciȝeȝ. — *the* joys and of dominion,
ȝ him deón deáð ȝcýȝed. — and death be him allotted:
lýtle hȝíle ȝceolde he. — *a* little while he should
hís líȝeȝ niotan. — his life enjoy,
ȝécan þonne landa. — then seek of lands
ȝȝeaȝtoȝt on ȝýȝe. — with fire *the* swartest;
ȝceolde ȝeondum þeoȝan. 20 — to fiends should minister,
þæȝ ís ealȝa ȝȝecna mæȝte. — where of all perils is the greatest
leodum to langȝe hȝíle. — to people for *a* long season.
ðæt ȝiȝte ȝe láða ȝeoȝne. — That the foe well knew,
dýȝne deoȝleȝ dóda. — *the* devil's dark messenger,
þe ȝíð dȝihten ȝann. — who warr'd with God,
ȝeaȝȝ hine þa ón ȝýȝmeȝ líc. [25] — cast him then into *a* worm's body,
ȝ ȝand hȝm þa ýmbutan. — and then twin'd about
þone deaðeȝ beám. — the tree of death;
þuȝh deoȝleȝ cȝæft. — through devil's craft:
ȝenám þæȝ þæȝ oȝæceȝ. 30 — there took of the fruit,
ȝ ȝende hine eft þanon. — and again turn'd him thence
þæȝ he ȝiȝte hand-ȝeȝeoȝc. — *to* where he knew *the* handy-work
heoȝon-cýninȝeȝ. — of heaven's king *to be.*
onȝon hine þa ȝȝínan. — Began then ask him
ȝoȝman póȝde. — with *his* first word,
ȝe láða mid lȝȝenum. — the enemy with lies:

langað þe apuht.	'Cravest thou aught,
ádám úp tó gode.	Adam, up with God?
ic eom on hís æþende hiðeþ.	I on his errand hither have
þeoþþan geþéned.	journey'd from far,
né þ nu ýþþn ne þæs.	nor was it now long since
þ ic þíð hine ýlfne sæt.	that with himself I sate,
þá het he me on þýsne þíð fáþan.	when he me bade *to* travel on this journey;
het þ þu þisses oþæces ésce.	bade that of this fruit thou eat,
cwæð þ þín ábal ⁊ cwæþt.	said that thy power and strength
⁊ ðín móð-seþa.	and thine understanding
máþa wuþðe.	would become greater,
⁊ þín lichoma.	and thy body
leohtþa micle.	brighter far,
þín gesceapu scénþan.	thy form more beauteous: [need
cwæð þ þe æniges sceates ðearþ.	said that to thee of any treasure
ne wuþðe on worulde.	would not be in *the* world,
nu þu willan hæfst.	now thou hast willingly
hýldo geworhte.	wrought *the* favour
heofon-cýninges.	of heaven's King,
to þance geþénod.	gratefully serv'd
þínum heaþan.	thy Master,
hæfst þe þíð ðrihten ðýsne geworhtne.	hast made thee dear with *thy* Lord.
ic gehýrde hine þíne dæd ⁊ wórð.	I heard him thy deed and words
lofian on hís leohte.	praise in his brightness,
⁊ ýmb þín lífæ sprécan.	and speak about thy life:
swa þu læstan scealt.	So must thou execute
þ on þis land hiðeþ.	what hither, into this land,
hís boðan bringað.	his angels bring.
brádе sýnd on worulde.	In *the* world are broad
grene geaþdas.	green places,
⁊ god ríceð.	and God ruleth
on þam héhstan.	in the highest
heofna ríce.	realm of heaven—
úran alwalda.	the All-powerful above

nele þa earþeðu.
ſýlþa habban.
þ he on þýſſe ſríð ſáþe.
ȝumena ðrihten.
ác he hiſ ȝinȝþan ſent.
to þínre ſpráece.
nu he þe mid ſpellum het.
liſtaſ láþan.
læſte þu ȝeoþne.
hiſ ambýhto. 10
nim þe þiſ oþæt on hand.
bit hit ȝ býþȝe.
þe þeoþð on þínum breoſtum
þúm.
þæſtm þý ſlitȝþa.
þe ſende ſalðend ȝod.
þín heaþþa þaſ helpe. [26]
of heoſon-ríce.
adam maðelode.
þæþ he on eorðan ſtóð.
ſelf-ſceaſte ȝuma. 20
þonne íc ſíȝe-ðrihten.
mihtiȝne ȝod.
mæðlan ȝehýrde.
ſtþangre ſtemme.
ȝ me hér ſtondan het.
hiſ bebodu healdan.
ȝ me þaſ brýð ſoþȝeaſ.
ſlite ſciene wíf.
ȝ me þaþnian het.
þ íc on þone beáðeſ beám. 30
bedþoſen ne wurde.
beſwicen to ſwíðe.
he cwæð þ þa ſweartan helle.
healdan ſceolde.
ſeðe bi hiſ heoþtan þuht.

will not the trouble
have himself,
that on this journey he should
the Lord of men; [come,
but he his vassal sendeth
to thy speech:
now biddeth he thee, by messages,
science to learn:—
perform thou zealously
his message.
Take thee this fruit in hand;
bite it, and taste;
in thy breast thou shalt be ex-
panded,
thy form the fairer;
to thee hath sent *the* powerful God,
thy Lord, this help
from heaven's kingdom.'
Adam spake,
where on earth *he* stood,
a self-created man:
'When I *the* Lord of triumph,
the mighty God,
heard speak
with strong voice;
and *he* me here standing bade
hold his commandments,
and me gave this bride,
this wife of beauteous mien;
and me bade beware
that in the tree of death
I were not deceived,
too much seduced:
he said that the swart hell
should inhabit
he who in his heart aught

láðeſ ȝelæſde.
nát þeah þu mid liȝenum ſáþe.
þurh býſne ȝeþanc.
þe þu ðrihtneſ eart.
bóda of heoþnum.
hwæt ic þínra býſna ne mæȝ.
þóþda ne ſíſna.
þuht oncnawan.
ſiðeſ ne ſaȝona.
ic wát hwæt he me ſelf bebeád.
neriȝend uſer. 11
þa ic hine nehſt ȝeſeah.
he het me hís þóþ þeoþðian.
ȝ wel healdan.
læſtan hís láþe.
þu ȝelíc ne bíſt.
ænȝum hís engla.
þe ic ér ȝeſeah.
ne þu me oðiewejt.
ænig tácen. 20
þe he me þurh treowe.
to-onſende.
mín heaþra þurh hýldo.
þý ic þe hýran ne cann.
ac þu meaht þe þoþðráþan.
ic hæbbe me ſæſtne ȝeleáfan.
úp to þam ælmihtȝan ȝode.
þe me mid hís earmum þorhte.
hér mid handum ſínum.
he mæȝ me of hís heán ríce. 30
ȝeþiran mid ȝóda ȝehwilcum.
þeah he hís ȝinȝran ne ſende:

should admit of sin: [with lies,
I know not (for thou mayest come
through dark design)
that thou art *the* Lord's
messenger from heaven.
Nay, I cannot of thy orders,
of *thy* words nor courses,
aught understand,
of *thy* journey, nor of *thy* sayings.
I know what he himself command-
our Preserver, — [ed me,
when him last I saw:
he bade me his words revere
and well observe,
execute his instructions.
Thou art not like
to any of his angels
that I before have seen,
nor showest thou me
any token
which he to me in pledge
hath sent,
my Lord, through favour;
therefore I thee cannot obey:
but thou mayest take thee hence;
I have firm trust
on the almighty God above,
who wrought me with his arms,
here with his hands:
he can me, from his high realm,
gift with each good,
though he send not his vassal.'

X.

Wende hine þráðmóð.
þær he þ wíf ȝeſeah.

X.

He turned him wroth of mood
to where he saw the woman,

on eorð-ríce. — on earth's realm,
euan ſtondan. — Eve standing,
ſceone ȝeſceapene. — beautifully formed;
cpæð þ ſceaðena mæſt. — said that *the* greatest ills
eallum heora eaforum. — to all their offspring
æftera ſiððan. — from thenceforth
þurðe on worulde. — in *the* world would be.—
ic þát inc þaldend ȝod. — 'I know *the* supreme God with you
abolȝen þýðð. [27] — will be incensed,
ſwa ic him þiſne bóðſcipe. — as I to him this message
ſelfa ſecȝe. — myself relate;
þonne ic of þýſ ríðe cume. — when I from this journey come
oferi langne wéȝ. — over a long way;
þ ȝit ne læſtan wel. — that ye will not well execute
hwilc ærende ſwa he — whatsoever errand he
eaſten hiðer. — from *the* east hither
on þýſne ſið ſendeð. — at this time sendeth.
nú ſceal he ſýlf fáran. — Now must he come himself
to incre andſware. — for your answer,
né mæȝ hís ærende. — his errand may not
hís boda beodan. — his messenger command;
þý ic þát þ he inc abolȝen þýðð. — therefore know I that he with you will be angry,
mihtiȝ on móde. — the Mighty, in *his* mind.
ȝif þu þeah mínum wilt. — If thou nathless wilt,
wíf willende. — a willing woman,
wórðum hýran. — *my* words obey,
þu meahte hís þonne rúme. — then for this mayest thou amply
ræð ȝeþencan. — counsel devise:
ȝehýȝe on þínum breoſtum. — consider in thy breast,
þ þu inc bám tram meahte. — that from you both thou mayest
wíte beþarfiȝan. — ward off punishment,
ſwa ic þe wiſe. — as I shall show thee.
æt þiſſeſ oreteſ. [leohte[a]. — Eat of this fruit; [clear,
þonne wurðað þín eaȝan ſwa — then will thine eyes become so

[a] Grammatically should be þíne eaȝan ſwa leohte.

þ þu meaht ſpa ſíde.	that thou mayest so widely
oþer poþulb ealle.	over all *the* world
ȝeſeón ſiððan.	see afterwards,
⁊ ſelþeſ ſtól.	and *the* throne of himself
heþþan þíneſ ⁊ habban.	thy Lord, and have
hiſ hýldo þoþð.	his grace henceforward.
meaht þu adame.	Thou mightest Adam
eſt-ȝeſtýþan.	afterwards rule,
ȝif þu hiſ ſillan hæþſt.	if thou his affection have,
⁊ he þínum þóþbum ȝetþýþð. 10	and he trust in thy words;
ȝif þu him to ſóðe ſæȝſt.	if thou soothly say to him
hþýlce þu ſelſa hæþſt.	what monitions thou thyself
biſne on bþeoſtum.	hast in *thy* breast,
þæſ þu ȝebóð ȝodeſ.	wherefore thou God's mandate
láne læſteſ.	by persuasion hast performed,—
he þone láðan ſtþið.	he the hateful strife,
ýþel anþýþde.	*the* evil answer,
ánþoþlæteð.	will abandon
on bþeoſt-coſan.	in *his* breast's recess;
ſpa þit him búton. 20	so we both to him
án ſpéþ ſþþecað.	one purpose speak:
ſpan þu hine ȝeoþne.	urge thou him zealously,
þ he þíne láne læſte.	that he may follow thy instruction;
þý læſ ȝýt láð ȝode.	lest ye hateful to God
þeþum paldende.	your Lord
þeoþðan þýþþen.	should become.
ȝif þu þ anȝin ſþemeſt.	If thou perfect this attempt,
ıdeſa ſeo betſte.	best of women,
þoþhele íc íncþum heþþan.	*I* will conceal from your Lord
þ me heaþmeſ ſpa ſela. 30	that to me so much calumny
adam ȝeſþþæc.	Adam spake,
eaþȝþa þóþda.	evil words,
týhð me untþýþðda.	accuseth me of untruths, [chiefs,
cþýð þ ıc ſeo teonum ȝeoþn.	sayeth that I am anxious for mis-
ȝþamum ambýht-ſecȝ.	*a* servant to *the* malignant,
naleſ ȝodeſ enȝel.	not God's angel:

ác íc cann ealle ſpa ȝeaſne.
enȝla ȝebýnbo.
heah-heoſona ȝehlıbu.
pæȝ ſeo hpíl þæȝ lanȝ.
þ ıc ȝeoſnlıce. [28]
ȝobe þeȝnobe.
þuſh holbne hýȝe.
heſſnan mínum.
bſıhtne ſelſum.
né eom ıc beoſle ȝelíc. 10

but I so readily know all
the angels' origins,
the roofs of *the* high heavens,
so long was the while
that I diligently
served God,
through faithful mind,
my Master,
the Lord himself—
I am not like *a* devil.'

XI.

Læbbe hıe ſpa mıb lıȝenum.
ȝ mıb lıſtum ſpeón.
ıbeſe on þ unſuht.
oð þ hıſe on ınnan onȝan.
peallan pýnmeſ ȝeþeaht.
hæſbe hıſe pacſnan hıȝe.
metob ȝemeaſncob.
þ heo hıſe mób.
onȝan lætan æſtep þam láſum.
ſoſſon heo æt þam láðan on-
oſep bſıhtneſ póſb. [ſenȝ.
beáðeſ beámeſ. 22
peoſcſumne pæſtm.
ne peaſð pýſſe bæb.
monnum ȝemeaſncob.
þ ıſ mıcel ſunbon.
þ hıt éce ȝob.
æſſne polbe.
þeoben ſolıan.
þ ſuſbe þeȝn ſpa monıȝ. 30
ſoſlæbb be þam lýȝenum.
þe ſoſ þam láſum com. [29]
heo þa þæȝ oſæteſ æt.
alpalban bſıæc.

He led her thus with lies,
and with wiles instigated
the woman to that evil,
until began within her
the serpent's counsel boil:
(to her *a* weaker mind had
the Creator assigned),
so that she her mood [ments;
began relax, after those allure-
therefore she of the enemy re-
against *the* Lord's word, [ceived,
of death's tree
the noxious fruit.
No worse deed was
marked out for men:
Great wonder is it
that it God eternal
ever would,
the Lord, suffer,
that so many *a* servant were
misled by the lies
that came by reason of those wiles.'
She then of the fruit ate,
brake *the* Almighty's

þóɼȣ ⁊ ɼillum.	word and will:
þa meahte heo ɼíde ȝeɼeón.	then might she widely see,
þuɼh þæɼ láðan lén.	through *the* gift of the enemy,
þe hie mid lȣȝenum beɼɼác.	(who her with lies beguiled,
deaɼnenȝa bedȣóȝ.	darkly deceived,
þe hiɼe ɼoɼ híɼ dǽdum cóm.	which came to her thro' his means);
þ̄ hiɼe ɼuhte hɼíɼɼe.	that to her seemed fairer
heoɼon ⁊ eoɼðe.	heaven and earth,
⁊ eall þeoɼ ɼoɼuld ɼhtȣȝɼe.	and all this world more beauteous,
⁊ ȝeɼeoɼc ȝodeɼ.	and *the* works of God
micel ⁊ mihtȣȝ.	great and mighty;
þeah heo hit þuɼh monneɼ ȝe- [þeaht.	though she it through man's device
ne ɼceaɼode.	did not behold,
ác ɼe ɼceaðe.	but the wretch
ȝeoɼne ɼɼicode ýmb þa ɼaɼle.	sedulously beguiled *her* in her soul,
þe hiɼe ǽɼ þa ɼiene onláh.	who ere to her the vision raised,
þ̄ heo ɼɼa ɼíde.	that she so widely
ɼlitan meahte.	might behold
oɼeɼ heoɼon-ɼíce.	over heaven's kingdom.
þa ɼe ɼoɼhatena ɼɼɼæc.	Then spake the hated one,
þuɼh ɼeondȣɼcɼe.	through malice;
nalleɼ he hie ɼɼieme láɼðe.	(he taught her not for *her* advan- [tage)—
þu meaht nu þe ɼelɼ ȝeɼeón.	'Thou mayest now thyself see,
ɼɼa ic hit þe ɼeȝȝan ne þeaɼɼ.	as I need not say it to thee,
éue ɼeo ȝóde.	*O* Eve the good,
þ̄ þe iɼ unȝelíc.	that to thee is unlike
ɼlite ⁊ ɼæɼtmaɼ.	beauty and form,
ɼiððan þu mínum ɼóɼðum ȝeɼȣ- [ɼobeɼt.	since thou hast trusted to my [words,
læɼtɼ míne láɼe.	obeyed my counsel;
nu ɼcíneð þe leoht ɼoɼe.	now *the* light shineth before thee,
ȝlæðlic onȝean.	gladly towards *thee*,
þ̄ ic ɼɼom ȝode bɼohte.	which I brought from God,
hɼíc oɼ heoɼonum.	bright from heaven;
nu þu híɼ hɼínan meaht.	now thou mayest touch it.
ɼæȝe adame.	Say to Adam
hɼilce þu ȝeɼihðe hæɼɼt.	what visions thou hast,

þurh minne címe cræfta.	*what* powers, through my coming:
gif gif þurh cuðne þoboð.	if yet, through modest conduct,
læst mína lára.	he obey my counsels,
þonne gife ic him þæs leohtes genog.	then will I give him of that light enough,
þæs ic þe fra góðes.	with which, so good, I thee
geglæned hæbbe.	adorned have.
ne wite ic him þa þom-cwiðas.	I will not reproach him those invectives,
þeah he hís wýrðe ne sie.	though he be not worthy
to alætanne þæs þela he me láðes frræc.	to receive pardon for the much he spake to me of evil:
swa hine[a] eafóran sculon æftæn lýbban.	Thus his posterity shall after live;
þonne hie láð gebóð.	when they do evil
hie sculon luve wýncean.	they shall work love,
betan heora heafran heafmonð habban hís hýlde forð.	repair their Lord's malediction, and have his grace thenceforth.'

XII.

Þa gien to adame.	Then towards Adam
ides scenost.	*the* fairest of females,
wífa wlitegost[b].	most beauteous of women
þe on worulde cóme.	who have come into *the* world—
forþon heo wæs hand-geweorc.	because she was *the* handywork
heofon-cýninges. [30]	of heaven's King,
þeah heo þá dearnenga.	though she then secretly
forðón wurde.	was undone,
forlæd mid lygenum.	misled with lies,
þ hie láð gode.	that they hateful to God
þurh þæs wraðan geþanc.	through the fiend's device
weorðan sceoldon.	might become,
þurh þæs deofles searo.	through the devil's wile

[a] hine seems to be an error of the scribe for his; I have therefore not scrupled to render it by *his*.

[b] The following seventeen lines seem to be in parenthesis, unless there is an hiatus in the text, of which however there is no vestige in the MS.

ðóm forlætan.	lose *their* power,
hierran hýlðo.	*the* favour of *their* Lord,
heofon-ríces þohan.	*and* forfeit heaven's kingdom.
monige hwíle.	Many times
bið þam men full wá.	is *it* full woe to man
þe hine ne warnað.	that he take not warning,
þonne he hir geweald hafað.	when he hath it in his power.—
sum heo hine on handum bær.	Some in her hands she bare,
sum hine æt heortan lége.	some in her bosom lay[a],
æppel únrælga.	of *the* unblest fruit,
þone hine ær forbeád.	which to her erst forbade
ðrihtna ðrihten.	the Lord of lords,
beað-beámes ofet.	*the* fruit of *the* tree of death:
⁊ þ word ácwæð.	and the word spake
wulðres aldor.	*the* Chief of glory,
þ þæt micle morð.	that the great perdition
menn ne þoliton.	men might not,
þegnas þohan.	*his* servants, suffer;
ac he þeoda gehwam.	but he to every people
heofon-ríce forgeaf.	heaven's kingdom gave,
halig ðrihten.	*the* holy Lord,
síð-bráðne welan.	wide-spread bliss,
gif hie þone wæstm.	if they the produce
anlætan wolden.	would forbear
þe þ láð treow.	which that fell tree
on hís bógum bær.	bare on its boughs,
bitre gefýlled.	with bitter filled;
þ wæs beáðes beám.	that was death's tree,
þe him ðrihten forbeád.	which *the* Lord forbade them.
forléc hie þa mid lígenum.	Enticed her then with lies
se wæs láð godes.	he *who* was foe to God—
on héte heofon-cýninges.	through hate of heaven's King,
⁊ hýge euan.	and to *the* mind of Eve,
wífes wác geþoht.	woman's weak thought—
þ heo ongan hís wórðum trucian.	that she began to trust his words,

[a] Literally, *at her heart.*

læſtan hiſ láne.	fulfil his instructions,
⁊ geleafan nóm.	and *the* belief adopted
þ he þa býſene ſnom gode.	that from God those mandates he
bnungen hæfde.	had brought,
þe he hine ſpa þæhlice.	which he to her so warily
pórbum ſægde.	said in words;
ıépde hine tácen.	showed her *a* token,
⁊ tneopa gehet.	and *his* faith promised,
hiſ holdne hýge.	his loyal affection.
þa heo to hine heaſnan ſpnæc.	Then to her spouse she spake:
adam ſnea mín. 11	'Adam, my lord,
þiſ opet iſ ſpa ſpete.	this fruit is so sweet,
blíð on bneoſtum.	mild in *the* breast,
⁊ þeſ boda ſcıene.	and this bright messenger
godeſ engel góð.	God's angel good;
ıc on hiſ geaſnan geſeo.	I by his habit see
þ he iſ æſnend-ſecg.	that he is *the* envoy
uncſneſ heaſnan.	of our Lord,
heſon-cýnıngeſ.	heaven's King.
hiſ hýldo iſ unc. 20	His favour *it* is for us
betene to geſinnanne.	better to gain
þonne hiſ ſıðeſnmedo.	than his aversion.
gif þu him heo dæg[a].	If thou to him this day
ſuht heaſnmeſ geſpnæce.	spake aught of harm,
he ſoſgifð hıt þeah.	yet will he it forgive,
gif ſıt him geongoſldóm.	if we to him obedience
læſtan ſıllað. [32]	will show. [ful strife
hæt ſcal þe ſpa láðlıc ſtnıð.	What shall *profit* thee such hate-
ſıð þíneſ heaſnan boðan.	with thy Lord's messenger?
unc ıſ hiſ hýldo þeaſf. 30	to us is his favour needful;
he mæg unc æſnendıan.	he may bear our errands
to þam alſalðan.	to the all-powerful
heoſon-cýnıngе.	heavenly King.
ıc mæg heonon geſeón.	I can see from hence
hæſ he ſýlf ſıtteð.	where he himself sitteth,

[a] heo dæg. I am not aware that this phrase occurs elsewhere.

þ ís suð-east.	that is south-east,
pelan bepúnden.	with bliss encircled,
se ðas poplub gescéop.	*him* who formed this world.
geseo íc him his englas.	I see his angels
ýmbe hpeoprran.	encompass him
mid feðer-haman.	with feathery wings,
ealra folca mæst.	of all folks greatest,
peneda pýnsumast.	of bands most joyous.
hpá meahte me.	Who could to me
spelc gesíc giran.	such perception give,
gif hit gegnunga.	if now it
god ne onsende.	God did not send,
heofones paldend.	heaven's Ruler?
gehýran mæg íc púme.	I can hear from far,
⁊ sra síde geseón.	and so widely see,
on poplub ealle.	through the whole world,
ofer þas síban gescaft.	over the broad creation:
íc mæg sprezles gamen.	I can *the* joy of *the* firmament
gehýran on heofnum.	hear in heaven;
peapð me on hige leohte.	*it* became light to me in mind,
utan ⁊ innan.	from without and within,
siðþan íc þæs ofæteres onbút.	after the fruit I tasted:
nu hæbbe ic hís.	I now have of it
hes on handa.	here in *my* hand,
hesra se góda.	my good lord,
gife ic hit þe geofne.	I will fain give it thee;
ic gelýfe þ hit.	I believe that it
sprom gode come.	came from God,
bproht sprom hís býsene.	brought by his command,
þæs me þes boda sægde.	from what this messenger told me
pésrum pórdum.	with cautious words.
hit nis puhte gelíc.	It is not like to aught
elles on eorðan.	else on earth;
buton sra þes án sægeð.	but, so this messenger sayeth,
þ hit gegnunga.	that it directly
sprom gode come.	came from God.'

XIII.

Ðio ſpræc him þicce to.
⁊ ſpeon hine ealne dæg.
on þa dimman dæd.
þ hie drihtnes heora.
willan bræcon.
ſtód ſe ſræda boda.
legde him luſtas on.
⁊ mid liſtum ſpeon.
ſýlgde him ſnecne.
þæs ſe feond full neah.
þe on þa ſnecnan ſýnd.
geferen hæfde.
ofer langne weg.
leode hogode.
on ð micle morð.
men forfeorfan.
forlæran ⁊ forlædan.
þ hie lén godes.
ælmihtiges gife.
áforlæren.
heofon-ríces gefealb. [33]
hæt ſe hell-ſceaða.
geaſſe wiſte.
þ hie godes ýſſe.
habban ſceoldon.
⁊ hell-geþwin.
þone neaſſan nið.
niede onfón.
ſiððan hie gebód godes.
forbrocen hæfdon.
þa he forlærde.
midligen-ſordum.
to þam únræde.
idese ſciene.
ſíſa ſwiſegoſt.

XIII.

She spake to him oft,
and all day urged him
to that dark deed,
that they their Lord's
will brake.
The fell envoy stood *by*,
excited his desires,
and with wiles urged *him*,
dangerously followed him;
the foe was full near
who on that dire journey
had fared
over *a* long way;
nations *he* studied,
into that great perdition
men to cast,
to corrupt and to mislead,
that they God's loan,
the Almighty's gift,
might forfeit;
the power of heaven's kingdom:
for the hell-miscreant
well knew
that they God's ire
must have,
and hell-torment,
the torturing punishment
needs receive,
since they God's command
had broken,
what time he (the fiend) seduced
with lying words
to that evil counsel
the beauteous woman,
of females fairest,

þ heo on hiſ willan ſpræc. — that she after his will spake,
þæſ hiſe[a] on helpe. — was as *a* help to him
hand-weorcgoberſ to forlæſranne. — to seduce God's handywork.
Þeo ſpræc ða to adame. — Then she to Adam spake,
ıdeſa ſceonoſt. — fairest of women,
ful ofte. — full oft,
oð þam þegne ongan. — till in the man began
hiſ hige hweorfan. — his mind to turn;
þ he þam gehate getrupode. — *so* that he trusted to the promise
þe him þ wif. — which to him the woman
wórðum ſægde. [hýge. — said in words: [mind,
heo ðýde hit þeah þurh holdne — yet did she it through faithful
nýſte þ þæſ heaſma ſwa wela. — knew not that hence so many ills,
ſýnen-earfeða. — sinful woes,
ſýlgean ſceolde. — must follow
monna cynne. — to mankind,
þæſ heo on mód genám. — because she took in mind
þ heo þæſ láðan boðan. — that she the hostile envoy's
láſum hýſde. — suggestions would obey;
ac wénde þ heo hýldo. — but weened that she *the* favour
heofon-cýninges. — of heaven's King
worhte mid þam wórðum. — wrought with the words
þe heo þam were. — which she to the man
ſwelce tácen oðiewde. — revealed, as it were *a* token,
⁊ treowe gehet. — and vowed *them* true,
oð þ ádame. — till that to Adam,
innan breoſtum. — within *his* breast
hiſ hýge hwýrfde. — his mind was changed,
⁊ hiſ heorte ongann. — and his heart began
wendan to hiſe willan. — turn to her will.
he æt þam wife onfeng. — He from the woman took
helle ⁊ hinnriðe. — hell and death,
þeah hit næſe haten ſwa. — though it was not so called,
ac hit ofetes noman. — but it *the* name of fruit
ágan ſceolde. — must have:

[a] For hiſe I suspect we should read him.

hit þæt þeah deaðes þrean.	yet was it death's dream,
⁊ deofles geþon.	and *the* devil's artifice,
hell ⁊ hinþrið.	hell and death,
⁊ hæleða forlór.	and men's perdition,
menniscra morð.	*the* destruction of human kind,
þ hie to méte bæbon.	that they made for food
ofet únþæle.	unholy fruit!
þra hit him on innan cóm.	Thus it came within him,
hrán æt heortan.	touched at *his* heart.
Hloh þa ⁊ plegode. 10	Laughed then and played
boda bitre gehugod.	*the* bitter-purposed messenger,
þægde degna þanc.	said *the* thanks of both
heaþran þínum.	to his master:
Nu hæbbe ic þine hýlde me.	'Now have I thy favour (to myself
þitode geþoncte.	decreed) wrought,
⁊ þínne willan gelæst.	and thy will performed:
to ful monegum dæge.	for full many *a* day
mén ýnt forlædde.	are men seduced,
adam ⁊ éue.	Adam and Eve;
him ís unhýlde. 20	to them is *the* aversion
waldendes witod. [34]	of *the* Powerful decreed,
nú hie wórd-cwýde hís.	now they his injunctions,
láre forleton. [35]	through *my* instigation, have neglected;
forþon hie leng ne magon.	therefore they no longer may
healdan heofon-ríce.	heaven's kingdom hold,
ác hie to helle sculon.	but to hell they must,
on þone sceaftan stð.	on the dark journey.
þra þu hís sorge ne þearft.	Thus thou, for this, sorrow needest not
beran on þínum breostum.	bear in thy breast,
þær þu gebunden ligest. 30	where thou liest bound;
murnan on móde.	*nor* mourn in mind
þ her men búan.	that here men inhabit
þone heah heofon.	the high heaven,
þeah wit heafmas nú.	though we evils now,
þrea-peonc þoliað.	punishment endure,

⁊ þýſtre land.		and *a* dark land;
⁊ þurh þín micle mód.		and, through thy great spirit,
monig forléton.		have lost many,
on heofon-ríce.		in heaven's kingdom,
heah getimbro.		lofty structures,
gódlice gearðaſ.		goodly courts.
unc wearð god ýðre.		With us was God angry,
forþon þæt him noldon.		because to him we would not,
on heofon-ríce.		in heaven's kingdom,
hnígan mid heafdum.	10	bow with *our* heads
halgum drihtne.		to *the* holy Lord—
þurh geongordóm.		in subordination;
ác unc gegenge[a] ne wæſ.		but for us it was not fitting
þ þæt him on þegnſcipe.		that we him in vassalage
þeoman woldon.		should serve,
forþon unc waldend wearð.		therefore with us *the* Powerful was
þraðe on móde.		wroth in mood,
on hýge heardre.		hard in mind,
⁊ uſ on helle bedráf.		and drove us into hell;
on þ fýr fýlde.	20	into the fire felled *us*,
folca mæſte.		of people greatest;
⁊ mid handum híſ.		and with his hands
eft on heofon ríce.		again, in heaven's kingdom,
ríhte rodor-ſcólaſ.		raised *the* celestial seats,
⁊ þ ríce forgeaf.		and that realm gave
monna cynne.		to mankind.
mæg þín mód weſan.		Thy mind may be
blíðe on breoſtum.		blithe in *thy* breast,
forþon her ſynt butu gebón.		for that here both are done,—
ge þ hæleða bearn.	30	both that *the* children of men
heofon-ríceſ ſculon.		must of heaven's realm
leode forlétan.		*the* country lose,
⁊ on þ líg to þe.		and in the flame to thee

[a] I am uncertain as to the meaning of gegenge; the translation must therefore be considered only as what appeared to me most plausible and best adapted to the context.

hate hreoþran.	through hate revert.
eac ıſ heaþm ȝode.	Also is harm to God,
móð-ſoþȝ ȝemacod.	sorrow of mind made:
ſſa hræt ſſa þıt heþ moþðreſ	whate'er we here of misery suffer,
hıt ıſ nu adame. þoliað.	it is now on Adam
eall ſoþȝolden.	all avenged,
mıð heaþþan hete.	with *his* Master's hate,
ȝ mıð hæleða ſoþlóre.	and with men's perdition,
monnum mıð moþðeſ cpealme.	(on men with *the* pain of death,)
ſoþþon ıſ mín móð ȝehæleð. 10	therefore my mind is healed;
hýȝe ýmb heoþtan ȝeþúme.	*the* thoughts around *my* heart ex-
[cene.	panded,
ealle ſýnt uncſne heaþmaſ ȝeþþe-	all our evils are avenged, [fered.
láðeſ þ þıt lanȝe þoleðon.	of *the* hatred that we long have suf-
nú þılle ıc eft þam lıȝe neaþ.	Now will I again *go* nearer the
ſatan[a] ıc þæþ ſécan þılle.	Satan I there will seek, [flame,
he ıſ on þære ſſeaþtan helle.	he is in the swart hell,
hæft mıð hþınȝa ȝeſſonne.	bound with *the* clasping of rings."
hpeaþſ hım eft nıðeþ.	Turned him again downward
boda bıtſeſta. [36]	*the* bitterest of messengers:
ſceolde he þa bþáðan lıȝaſ ſécan.	then must he the broad flames
helle ȝehlıðo. 21	*the* roofs of hell, [seek,
þæþ hıſ heaþþa læȝ. [37]	where his master lay,
ſímon ȝeſæleð.	with fetters bound.
ſoþȝebon[b] bátpá.	Sorrowed both
ádam ȝ éue.	Adam and Eve,
ȝ hım oft betuh.	and oft between them
ȝnoþn-þoþð ȝenȝðon.	words of sadness passed;
ȝoðeſ hım onðþıéðon.	of God *they* dreaded,
heoþa heþþan hete.	of their Lord, *the* hate,
heoþon-cýnınȝeſ nıð.	*the* enmity of heaven's King:

[a] It is singular that the fiend is made to say, "Satan I there will seek," while from what precedes one is led to suppose that it was Satan he had been addressing.

[b] Here the transition is sudden; but I see no reason for supposing, with Junius, any hiatus in the MS., which seems quite perfect in this place. My translation of ſímon, in line 23, is conjectural.

ſpiðe onſæton[a].	much they brooded *over their ca-*
ſelfe ſoſſtóðon.	themselves understood [*lamity,*
hiſ ſóſþ onfenðeð.	*that* his (God's) words *had been*
þ ſíſ gnoſnode.	The woman grieved, [perverted.
hóſ hreoſig-moð.	penitent-minded wept—
hæſðe hýldo godeſ.	(*she* had God's favour
láſne ſoſlæten.	through seduction lost)—
þa heo þ leoht geſeah.	when she saw the light
ellor ſefiðan.	elsewhere depart,
þ hire þurh úntreora.	which to her, through falsehood,
tácen ieðe.	*for a* token showed, [crime,
ſe him þone teonan geſæð.	he *who* counselled them to that
þ hie helle nið.	that they hell-punishment
habban ſceolðon.	must have,
hýnða únrím.	unnumbered ills:
ſoſþam him hige ſoſga.	therefore mental sorrows
burnon on breoſtum.	burned in their breasts.
hwílum to gebede ſeollon.	Sometimes to prayer *they* fell,
ſín-hiſan ſomeð.	*the* partners together,
⁊ ſige ðuhten.	and *the* Lord triumphant,
góðne gnetton.	*the* good, *they* greeted,
⁊ god némðon.	and God invoked,
heoſoneſ ſaldend.	heaven's Ruler,
⁊ hine bæðon.	and him besought
þ hie híſ heaſm-ſceaſne[b].	that they its (their crime's) penalty
habban moſten.	might have,
geoſne ſulgangan.	duly fulfil,
þa hie godeſ hæſðon.	since they had God's
bóðſcipe abrocen.	commandment broken:
báſne hie geſapon.	bare they saw
heora lichaman.	their bodies;
næſðon on þam lande þa giet.	they had not in that land as yet
ſælða geſetena.	settled happiness,

[a] The interpretation of this and the two following lines is quite conjectural.

[b] Of this and the two following lines the sense seems very obscure; my translation is by no means satisfactory.

ne hie ſorġe ſiht.	nor they of sorrow aught
ſeoſiceſ ſiſton.	*nor* labour knew;
ác hie ſel meahton.	but they could well
libban on þam lande.	have lived in that land,
ġif hie ſolden láſne ġodeſ.	if they God's precepts would,
ſoſſeaſd ſſemman.	before all things, have executed.
þa hie ſela ſſpræcon.	Then spake they many
ſorh-ſorda ſomed.	words of care together,
ſinhiſan tſa.	*the* partners twain.
adam ġemælde. 10	Adam said,
⁊ to éuan ſſpræc.	and to Eve spake:—
hæt þu éue hæſſt.	'Thus hast thou, Eve,
ÿſele ġemeaſcod.	evilly designed
uncer ſÿlſſa ſrð.	our own departure:
ġeſÿhſt þu nu þa ſſeaſtan helle.	seest thou now the swart hell,
ġræðiġe ⁊ ġiſſie.	greedy and ravenous?
nu þu hie ġſumman meaht.	Now thou it mayest raging
heonane ġehýſran.	hear from hence.
niſ heoſon-ríce.	Heaven's realm is not
ġelíc þam liġe. 20	like to that flame;
ác þiſ iſ landa betſt.	but this is *the* best land [Lord,
þæt hit þurh uncſer heaſſan	that we, through favour of our
habban moſton. [þanc.	may have,
þæſ þu þam ne hieſde[a].	because thou hast him obeyed,
þe unc þiſne heaſm ġeſæð.	who to this harm us counselled;
þ hit ſaldendeſ.	that we *the* Powerful's
ſórð ſorðbræcon.	word should break,
heoſon-cýninġeſ.	the King of heaven's:
nu hit hreoſiġe maġon. [38]	now may we, penitent,
ſorġian ſor híſ ſrðe. 30	sorrow for his journey,
ſorþon he unc ſelf bebeád.	because he himself (God) bade us
þ hit unc síce.	that we us from pain
ſaſian ſceolden.	should guard,

[a] As it stands in the text, this line seems devoid of an appropriate meaning. Presuming that it may originally have stood, þæſ þu þam ġehýſde, I have translated accordingly.

heaṗma mæſtne.	greatest of harms.
nu ſlit me hungeṗ ⁊ þuṗſt.	Now hunger and thirst tear me
bitṗe on bṗeoſtum.	bitterly in *my* breast,
þæſ pit begṗa ǽṗ.	of which erst we both
pæṗon óṗſoṗge.	were reckless,
on ealle tíb.	at all time.
hu ſculon pit nú libban.	How shall we now live,
oððe on þýſ lande peſan.	or be in this land,
giſ heṗ pinb cýmð.	if wind here come
peſtan oððe eaſtan.	from west or east,
ſuðan oððe noṗðan.	from south or north,
geſſpeoṗc úpṗæṗeð.	clouds ascend;
cýmeð hægleſ ſcúṗ.	hail shower cometh
heſone getenge.	heavy from heaven,
ſæṗeð ſoṗſt onȝemang.	frost also cometh,
ſe býð ſýṗnum ceald.	which is intensely cold:
hpílum oſ heoſnum.	sometimes from the heavens
háte ſcíneð.	heat gloweth,
bliceð þeoſ beoṗhte ſunne.	gleams the bright sun,—
⁊ pit hép baṗu ſtandað.	and we here stand bare,
unpeṗeb pædo.	with garment unprotected?
nýſ unc puht beſoṗan.	There is not aught before us
to ſcúṗ-ſceade.	for shower-covering,
ne ſceattef piht.	nor of store aught
to mete ȝemeaṗcob.	for meat assigned;
ác unc íſ mihtiȝ ȝob.	but with us is *the* mighty God,
paldenb ṗṗaðmób.	*the* powerful, angry.
to hpón ſculon pit peoṗðan nú.	What will now become of us?
nú me mæȝ hṗeopan.	Now may *it* rue me
þ ic bæb heoſnef ȝob.	that I prayed heaven's God,
paldenb þone ȝóban.	the good Ruler,
þ he þe hép poṗhte to me.	that he thee here would form to me,
oſ liðum mínum.	from my limbs:
nu þu me ſoṗlæṗeb hæſſt.	now hast thou seduced me
on míneſ heṗṗan hete.	to my Lord's hate;
ſpa me nu hṗeopan mæȝ.	so may *it* now rue me

æfre to aldre.
þ ic þe mínum eagum geseah:

for evermore,
that I saw thee with mine eyes.'

XIIII.

Ða sprræc eue ert.
ides scienost.
síra sliccgost.
hie sæs gescapenc godes.
þeah heo þa on deofles cræft.
bedroren wurde.
ðu meaht hit me wítan.
wine mín adam. 10
wórdum þínum.
hit þe þeah wýrs ne mæg.
on þínum hýge hreoman.
þonne hit me æt heortan deð.
hire ða adam.
andsswarode.
gif ic waldendes.
willan cuðe.
hwæt ic hís to heafum-sceare.
habban sceolde. 20
ne gesawe þu nó smiomór. [39]
þeah me on sé wadan.
hete heofones god.
heonone nu þa.
on flóð faran.
næfre he swíðnum þæs deóp.
mere-strream þæs micel.
þ his ó mín mód getreode.
ác ic to þam grunde gengde.
gif ic godes meahte. 30
willan gefýlcean.
nis me on worulde mód.
æniges þegnscipes.
nu ic mínes þeodnes.

XIIII.

Then in turn spake Eve,
of females fairest,
of wives most comely:
she was God's work,
though she then, by *the* devil's [craft,
had been deceived:—
'Thou mayest reproach it to me,
Adam, my beloved,
with thy words,
yet thee it cannot worse
rue in thy mind
than it doeth me at heart.'
Her then Adam
answered:—
'If I *the* Powerful's
will knew,
what I for my crime's penalty
should have,
ne'er sawest thou one readier,
though in *the* sea to wade, me
heaven's God commanded,
now from hence
into *the* flood to go—
it were not so fearfully deep,
the sea-stream so great,
that I would in my mind doubt it;
but I would to the abyss go,
if I might God's
will execute.
I have no mind in *the* world
for any service,
now I my Lord's

haſa hýlðo ſoſſoſhte.	favour have forfeited,
þ ic hie habban ne mǽg.	*so* that I may not have it.
ác þit þuſ baſu ne magon.	But we thus bare may not,
bútú ætſomne.	both together,
þeſan to puhte.	be for any thing:
uton gán on þýſne pealð.	let us into this weald go,
innan on þiſſeſ holteſ hleo.	within *the* shadow of this holt.[a]
hpuſſon hie bátpá.	They both departed,
togengðon gnoſnſenðe.	sorrowing went
on þone gſhenan pealð. 10	into the green wood;
ſæton onſunðſan. [40]	sate apart,
bíðan ſelſeſ geſceapu.	*the* mandates to await
heoſon-cýninſeſ.	of heaven's King:
þa hie þa habban ne moſton.	as they might not have the *things*
þe him ǽſ ſoſſeaſ.	which erst gave them
ælmihtig god.	almighty God.
þa hie heoſa lichoman.	Then their bodies they
leáſum beþeahton.	with leaves bedecked,
peſnedon mid ðý pealde.	protected with the wood,—
pǽda ne hæfðon. 20	weeds they had not;
ac hie on gebeð peollon.	but in prayer they fell
bútu ætſomne.	both together:
moſſena gehpilce.	every morn
bǽðon mihtigne.	they besought *the* Mighty
þ hie ne ſoſſeate.	not to forget them,
god ælmihtig.	*the* almighty God,
ſ him geſiſaðe.	and them to show,
paldend ſe góda.	(the good Ruler,)
hu hie on þam leohte.	how they, in that state[a],
ſoſð libban ſceolden. 30	should thenceforth live.
þa cóm ſéſan.	Then came walking
ſſnea ælmihtig.	*the* Lord almighty,
oſeſ miðne dǽg.	after mid-day,
mæſe þeoden.	*the* great Prince,
on neoſxna panſ.	into Paradise;

[a] Literally, *in that light*.

neobe ſíne[a].		its needs
polde neoſian.		*he* would see to,
neriendo uſſer.		our Preserver,
bilpit ræder.		*our* kind Father,
hpæt hiſ bearn dýde[b].		what his children did,
piſte ſorſporhte.		by *their* repast[c] destroyed,
þa he ér ſlíte ſealde.		whom he had erst with beauty [gifted.
ſeritan him þa ſanſan.		They then retired,
ſeomer-móde.		sad-minded,
under beám-ſceade.	10	under *the* tree shade,
blæde berearob.		of happiness bereft,
hýddon hie on heolſtre.		in *a* cavern hid themselves
þa hie hálíſ ſóſd.		when they *the* holy word
drihtner ſehýſdon.		of *the* Lord heard,
ſ ondſredon him.		and dreaded.
þá ſúna onſann.		Then straight began
ſſeſler aldor.		heaven's Chief
ſearo ahſian.		to call *the* warden
ſoruld-ſeſceaſta.		of worldly creatures,
het him ſecene to.	20	bade to him forthwith
ſíce ſeoden.		(the powerful Lord)
híſ ſunu ſanſan.		his son to come.
him þa ſýlſa oncpæð.		Him then himself[d] addressed,
hean hleoðrade.		humble *he* cried :—
hræſler ſearſa.		'Devoid of raiment
ic ſreo me hér.		I conceal me here,
þæda leaſne.		lacking garments,
líf-ſſrea mín.		Lord of my life!
leaſum ſecce.		with leaves cover *me;*
ſcýldſull míne.	30	a criminal, my
ſceaðen iſ me-ſáſne.		sin is painful to me,
ſſecne on ſerhðe.		atrocious in *my* soul,—

[a] My interpretation of this line is conjectural, and its accuracy far from certain.
[b] For dydon; probably an error of the scribe.
[c] The fruit which they had eaten.
[d] *i. e.* Adam.

ne bearf nu forð gán.
for ðe andweardne.
ic eom eall nacod:— [42]

I dare not now come forth
before thee present,
I am all naked.'

XV.

hiim ða æðre god.
andswarede.
sæga me þ sunu mín.
for hwon secest ðu.
sceade sceomiende.
þu sceonde æt me.
suðum anwenge.
ac gewean eallum.
for hwon wást þu weán.
⁊ wuhst sceome.
gewýhst sorge.
⁊ þín sýlf þecest.
lic mid leafum.
sagast líf-ceare.
hean-hýge geomor.
þ þe sie hwæðlef þearf.
nýmþe þu æppel.
ænne býðgest.
of þam wudu-beám.
þe ic þé wórðum forbeád.
hiim þa ádám.
eft andswarode.
mé ða blæda on hánd.
brýð gefealde.
sweolucu sæmne.
swea brihten mín.
ðe ic þé on teónan gefah.
nu ic þæs tácen bege.
sweotol on me selfum.
wát ic forða ðý má.
ða ðæs euan gefrægn.

XV.

Him then forthwith God
answered:—
'Tell it me, my son,
why seekest thou,
bashful, *the* shade;
thou shame at me
moreover conceivest;
but mid all joy
why knowest thou sorrow,
and hidest *thy* nakedness,
seest affliction,
and thyself coverest thy
body with leaves,
sayest, life-anxious,
sad in *thy* cast-down mind,
that *a* garment to thee is needful,—
unless *an* apple thou
hast tasted,
of that wood-tree
which I forbade thee with *my* [words?'
Him then Adam
again answered:—
'Me the fruits in hand
my bride gave,
the goodly woman,
O my Lord,
which, in contempt of thee, I ate,
of which I now *a* token bear
manifest in myself;
therefore know I the more sor- [rows.'
Then therefore questioned Eve

ælmihtig god.
hpæt ðnuge þu dohtoр.
ðugeþa genohра.
nиррa gerceapra.
neoрxna panger.
gнopendра giра.
þa þu gitтiende.
on beám gнupe.
blæda name.
on тнeoper telgum.
ȝ me on teónan.
áte þa únfнeme.
ádame realdert pærtme.
þa inc pæрon.
póрdum mínum.
pærte рoрbodene.
him þa рheolecu mæg.
íder æриrc-mód.
andрpaрode.
mé nædрe berpác.
ȝ me neodlice.
to рoрrceape рcýhte.
ȝ to рcýld-рheece.
рah рýрm þuрh рægiр póрd.
oð þ ic рhacoðlice.
рeond-рáer gerнemede.
рæhðe geporhte.
ȝ þa рeaрode.
рра hit рuht ne рær.
beam on beaрpe.
ȝ þa blæda áte.
ða nædрan рceóp.
nerгend urрer.
рhea ælmihtig.
рagum рýрme.
píde рrðar.

almighty God:—
'Daughter, what madest thou
of *the* abundant blessings,
the new creations
of Paradise,
the growing gifts,
when thou coveting
on *the* tree didst grasp,
took *the* fruits
on *the* tree's boughs,
and, in contempt of me,
then atest to *thy* perdition;
to Adam gavest *the* fruits,
which to you were,
by my words,
strictly forbidden?'
Him then *the* comely woman,
the female in mind disgraced,
answered:—
'*The* serpent me deceived,
and me urgently
prompted to crime
and to sinful audacity,
the variegated serpent with fair words,
till that I wickedly
committed *the* fiendish violence,
wrought enmity,
and then robbed,
as it was not right,
the tree in *its* grove,
and the fruits ate.'
Then to *the* serpent decreed
our Preserver,
the Lord almighty,
to *the* worm of varying hue,
far journeyings;

⁊ þa ꝑoꝓde cpæð.		and the words spake:—
þu ꝛcealt ꝑíde-ꝑeꝓhð.		'Thou shalt *thy* life long,
ꝑeꝓg þínum bꝓeoꝓtum.		accursed, with thy breast,
beaꝓm tꝓeban.	[43]	*thy* belly, tread
bꝓáde eoꝓðan.		*the* broad earth,
ꝓaꝓan ꝑeðeleaꝓ.		go footless
þenden þe ꝑeoꝓh ꝑunað.		while life to thee remaineth,
gaꝓt on mnan.		spirit within;
þu ꝛcealt gꝓeot etan.		dust shalt thou eat
þíne líꝓ-bagaꝓ.	10	*all* thy life-days,
ꝓꝓa þu láðlice.		as thou wickedly
ꝑꝓohte onꝓtealdeꝓt.		hast caused crime. [mity,
þe þ ꝑíꝓ ꝑeoð.		To thee shall the woman bear en-
hátað under heoꝓnum.		shall hate under *the* heavens,
⁊ þín heaꝓod tꝓebeð.		and thy head shall tread
ꝓáh mid ꝑóꝓum ꝓínum.		*thy* foe with his feet:
ðu ꝛcealt ꝓeꝓꝓna.[a]		thou shalt snares
ꝓætan tohtan.		set to *her* offspring,
nꝓꝓe tuddoꝓ.		to *the* new progeny;
bið gemæne mcꝓum oꝓleg nið.		fatal hate shall be common to you,
á þenden ꝛtandeð.	21	ever while standeth
ꝑoꝓuld under ꝑolcnum.		*the* world under *the* skies. [est,
nu þu ꝑáꝓt ⁊ canꝓt.		Now thou understandest and know-
láð leod-ꝛceaða.		fell destroyer of nations,
hu þu liꝓan ꝛcealt:.		how thou shalt live.'

XVI.

Ða to euan god.		Then to Eve God
ýꝓꝓunga ꝓꝓaec.		angrily spake:—
penð þe ꝓnom ꝑýnne.		'Depart from joy;
þu ꝛcealt ꝑæꝑneð-men.		thou shalt to man
ꝑeꝓan on gepealde.	30	be in subjection;
mid ꝑeꝓeꝓ egꝓan.		with fear of *thy* husband,
heaꝓde geneaꝓꝓad.		hard afflicted,

[a] The translation of this and the two following lines is nearly the same as that given by Lye; but I have great doubts as to its correctness.

heán þrofian.		depressed, *shalt* explate
þínra dæda gedrylc.		*the* error of thy deeds,—
deáðef bíðan.		death await;
⁊ þurh róp ⁊ heaf.		and, amid wail and moan,
on forulc cennan.		into *the* world bring forth,
þurh ræn micel.		through much pain,
runu ⁊ dohtor.		sons and daughters.'
abeád eac adame.		Announced to Adam eke
éce drihten.		*the* Lord eternal,
lífef leoht-frumа.	10	author of life's light,
láð æfrende.		*the* dire intelligence,—
þu fcealt oðefne.		'Thou shalt another
eðel fecean.		country seek,
fýnleafran fic.		*a* more joyless dwelling place,
⁊ on fræc hreofran.		and into exile go,
nacod mid-fæðla.		naked and poor,
neorxna fangef.		of Paradise's
dugeðum bedáleð.		joys deprived:
þe if gedál fitod.		to thee *a* parting is decreed
lícef ⁊ fafle.	20	of soul and body,
hræt þu láðlice.		because thou wickedly
frohte onftealbeft.		hast perpetrated crime;
forþon þu finnan fcealt.		therefore thou shalt labour,
⁊ on eorðan þe.		and on earth to thee
þíne andlifne.		thy sustenance
felfa gefræcan.		thyself earn,
fegan fratig hleor.		bear *a* sweaty countenance,
þínne hláf etan.		eat thy bread,
þenden þu her leofaft.		while thou here livest,
oð þ þe to heortan.	30	until to thee at heart
hearde gripeð.		hard gripeth
ádl unliðe.		fell disease,
þe þu on æple ér.		which thou in *that* apple erst
felfa forfrulge.		thyself didst gorge,—
forþon þu ffeltan fcealt.	[45]	therefore thou shalt die.'
hræt fe nú gehýrað.		Thus we now hear

hræn úr heajum-ſtafaſ.
ſnaðe onſócan.
⁊ ſorulð-ýſmðo.
hie þa ſulðrer ſearð.
ſæðum ȝýnebe.
ſcýppend uſſen.
het heora ſceome þeccan.
ſnea ſnum-hnæȝle.
het hie ſnom hreoſran.
neoſxna ſanȝe.
on nearore líf.
him on laſte beleác.
liðra ⁊ ſýnna.
hihtfulne hám.
halȝ enȝel.
be ſnean hére.
ſýnene ſreorðe.
ne mæȝ þæn inſitfull.
ænȝ ȝeferan.
ſom-ſcýldȝ mon.
ác ſe ſearð hafað.
miht ⁊ ſtrenȝðo.
ſe þ mæne líf.
ðuȝeðum ðeone.
ðrihtne healðeð. [46]
no hræðne ælmihtȝ.
ealna ſolde.
adam ⁊ euan.
anna ofteon.
fæðer æt ſnýmðe.
þeah þe he him ſnomſtice.

ac he him to ſnoſne lét.
hræðere ſoððeran.
hýſtedne hróf.
halȝum tunȝlum.

whence our writ of evil
sprang in wrath,
and worldly misery.
Them then *the* Guardian of
with weeds provided, [glory
our Preserver;
bade them their nakedness conceal,
the Lord, with the first garment;
bade them depart from
Paradise,
into *a* narrower life.
Behind them closed
of comforts and delights
the joyous home
a holy angel,
at *his* Lord's behest,
with fiery sword.
Thither may not guileful
any journey,
crime-guilty man;
for the warden hath
might and strength,
who that exalted life,
dear to *the* good,
for *the* Lord guardeth.
Yet *the* Almighty
would not of all
(Adam and Eve)
their means deprive,
the Father, from *the* beginning,
though he had withdrawn from
them;
but to them, for solace, he let
yet continue forth
the roof adorned
with holy stars,

ȝ him ȝrunð-þelan.	and them earth's riches
ȝinne ȝealde.	amply gave;
heт þam ȝinhiþum.	bade the pairs
ȝæȝ ȝ eorðan.	of sea and earth,
tuddor-teondra.	producing offspring,
teohha ȝehþilcne.	every progeny,
to þorulð-nýtte.	for wordly use,
þæȝtmaȝ ȝéðan.	fruits to bring forth.
ȝeȝæton þa æȝter ȝýnne.	*They* then after *their* sin inhabited
ȝorȝȝulne land.	10 *a* land more sorrowful,
earð ȝ éðýl.	*a* dwelling and *a* country
unȝpeðrȝran.	more barren
ȝremena ȝehþilcne.	of every good,
þonne ȝe ȝrum-ȝtól þæȝ.	than was the first settlement,
þe hie æȝter dæde.	which they, after *their* deed,
ðȝ-aðrúȝen þurðon.	were driven from.
onȝunnon hie þa.	Began they then,
be ȝoðeȝ hæȝe.	at God's behest,
bearn ártȝuenan.	to beget children,
ȝþa him metod bebeáð.	20 as them *the* Lord commanded.
adameȝ ȝ euan.	Adam and Eve's
aȝorran þæron.	offspring were
ȝneolicu tpá.	two comely *sons*,
ȝrum-bearn cenneð.	first-born children,
cain ȝ abel.	Cain and Abel.
uȝ cýðað béc.	Books inform us
hu þa dæð-ȝruman.	how these first labourers
duȝeþa ȝtȝýndon.	acquired goods,
þelan ȝ þiȝte.	wealth and food,
þill-ȝebroðoȝ.	[47] *the* brothers german.
oðeȝ hýȝ to eorðan.	31 One to *the* earth
elneȝ tilode.	*his* strength applied,
ȝe þæȝ æȝboren.	*he* who was firstborn;
oðeȝ æhte heold.	*the* other cattle kept,
fæðeȝ on ȝultum.	in aid of *his* father,—
oð þ ȝorð ȝeȝát.	until passed on

Gustum adhte

dæg-rímes forn.	many days.
hie þa drihtne lac.	Then to *the* Lord an offering
begen brohton.	both brought:
brego engla begeah.	*The* Lord of angels looked
on abeles gield.	on Abel's gift
eagum sínum.	with his eyes;
cyning eallríhta.	*the* King of all creatures
caines ne polde.	would not Cain's
tiben sceapian.	offering behold.
þ[a] þæs torn þene.	Then to *the* man was anger
hefig æt heortan.	heavy at heart,
hýge þælm ofteah[b].	rage *him* of thought bereft;
beorne on breostum.	in *the* breast of *the* chief
blacende nið.	swelling hate,
ýðre for æfstum.	ire for envy.
he þa únræden.	He then *a* dire deed
folmum gefremede.	with *his* hands executed;
freo-mæg ofsloh.	*his* kinsman slew,
broðor sínne.	his brother,
⁊ hís blód ageát.	and shed his blood,—
cain abeles.	Cain Abel's.
cealm-breore fealh.	With slaughter-gore swelled
þes[c] middan-geard.	this mid earth,
monnes swate.	with man's blood.
æftan þæl-sweng.	After *the* murder-stroke
wea wæs arásed.	woe was raised up;
tregena tuddor.	*a* progeny of miseries
of þam trige siðþan.	from this branch since
ludon laðwende.	destructive sprang
leng swa swiðor.	on every side,
weðe wæstme.	dire in *their* fruit.

[a] The MS. has ⁊; but I suspect þa to be the true reading.

[b] The MS. and Junius have hyge þælmos teah; which seeming to me void of signification, I have adopted the emendation suggested by Manning. Vide Suppl. ad Lye, voce hige.

[c] MS. þæs.

ræhton ríbe.		Reached far
geond þeos-þeoda.		throughout mankind
sprohtes telgan.		*the* shoots of wickedness;
hrinon heaðm-tánas.		*the* sprouts of evil touched,
heaðe ⁊ sáre.		hard and sore,
bruhta beaðnum.		*the* children of men;
boð gieta sua.	[48]	so do *they* yet;
of ðam brád blado.		from that broad branch
bealwa gehwilces.		of every woe
sprýtan ongunnon.	10	*they* began to spring.
we þ spell magon.		We that story may,
wæl-grimme wýrd.		the slaughter-grim event,
wóce críðan.		with wail lament,
nales holungre.		not without cause;
ác us heaðe sceod.		for us hard o'erwhelmed
wíveolecu wæmne.		*the* comely woman,
þurh forwman gýlt.		through *the* first crime
þe wið metod æfre.		that ever 'gainst *the* Lord
men gefremeden.		men committed,
eorð-buende.	20	earth-dwellers,
siððan adam weard.		since Adam was,
of godes múðe.		from *the* mouth of God,
gastes eacen:-		with spirit endued.

XVII.

Ða wórde frægn.		Then with word questioned
wulðres aldor.		*the* Chief of glory
cain hwær abel.		Cain, where Abel
eorðan wære.		were on earth?
him ða se cýstleasa.		Him then the outcast
cwealmes wýrhta.		worker of murder
æðre æftes þon.	30	forthwith after
andswarode.		answered:—
ne can ic abeles.		'I know not Abel's
ór ne wóre.		coming nor going,
hleo-mægges wríð.		*my* kinsman's ways,

ne ic hýrde þæs·	nor was I keeper
broðer mínes·	of my brother.'
him þa brego engla·	To him then *the* Lord of angels,
god-spedig gast·	*the* Spirit rich in good,
geán-þingade·	replied:—
hwæt beealdest þu·	'Why didst thou fell,
folmum þínum·	with thy hostile
þraðum on þæl-bedd·	hands, to *the* bed of slaughter,
þæswæstne þínc·	*the* upright man,
broðor þínne·	thy brother,
⁊ hís blód to me·	and his blood to me
cleopað ⁊ cigeð·	calleth and crieth?
þu þæs cwealmes scealt·	Thou for this murder shalt
wíte winnan·	gain punishment,
⁊ on þræc hweorfan·	and into exile wander,
awýrged to síðan aldre·	accursed to age remote.
ne seleð þe wæstmas eorðe·	Earth shall not give thee fruit
blicige to woruld-nýtte·	fair, for worldly use,
ac heo wæl-bregre swealh·	for she *the* slaughter-gore hath [drunk,
halge of handum þínum·	*the* holy, from thy hands;
forþon heo þe hróðra ofcihð·	therefore she shall deny thee *her* [cattle,
glæmes[a] grene folde·	*her* fruit, *the* green earth.
þu scealt geomor hweorfan·	Sad shalt thou depart,
áwleas of eardre þínum·	unhonoured from thy dwelling;
swa þu abele wurde·	as thou hast been to Abel
to feorh-banan·	for *a* life-destroyer,
forþon þu flema scealt·	therefore thou *a* fugitive shalt
síð-last wræcan·	into far exile go,
síne-magum láð·	hateful to *thy* kindred.'
him þa cain andswarode·	Him then Cain answered:—
ne þearf ic sénigne áre·	'I may not any honour
wénan on woruld-ríce·	hope in *the* world's kingdom,
ac ic forworht hæbbe·	for I have forfeited,
heofona heah-cýning·	high King of heaven,

[a] I am compelled to give Lye's interpretation of glæmes, though by no means confident as to its correctness.

hýldo þíne.
luran ⁊ ȝreode.
ȝorþon ic lastas sceal. [49]
þeán on þénum.
síde leczan.
hponne me ȝemette.
mán-scýldiȝne.
se me þeor oðde neah.
þæhðe ȝemoniȝe.
broðor-cwealmes. 10
ic his blód aȝeat.
breor on eorðan.
þu to dæȝe þyssum.
ádemest me sram duȝuðe.
⁊ ádriþest sroman.
earde mínum.
me to aldor-banan.
weorðeð wraðra sum.
ic awýrȝed sceal.
þeoden of ȝesýhðe. 20
þínne hweorran. [50]
him þa selra oncwæð.
sigora bruhten.
ne þearft ðu þe ondræban.
deaðes brógan.
þeorh-cwealm nú ȝiet.
þeah þu sroman scýle.
sneo-maȝum þeor.
páh ȝeþícan.
ȝif monna hwelc. 30
mundum sínum.
aldre beneotteð.
hine on cýmeð.
æftan þæne sýnne.
seofonfealb wracu.
wite æftan weorce.

thy favour,
love, and good-will;
therefore shall I my footsteps,
with affliction in *my* thoughts,
set far off;
when shall meet me,
crime-guilty,
he who, far or near, me [mind,
of *my* murderous hatred shall re-
of *my* fratricide.
I shed his blood,
his gore on earth.
Thou on this day
adjudgest me from good,
and drivest from
my habitation.
To me for life-destroyer
shall be some enemy.
I accursed must,
Lord! from sight
of thee depart.'
Him then himself addressed
the Lord of triumphs:—
'Thou needest not dread
the pain of death,
the mortal pang as yet;
though thou shalt from
thy kindred far,
a foe, depart.
If any man
with his hands
thee of life bereave,
on him shall come,
for that sin,
sevenfold vengeance,
punishment according to his deed.'

hine ꝑaldend ón.	On him *the* Powerful,
tírþræft metod.	*the* glorious Creator,
tácen ſette.	set *a* token,
ſriðo-beacen ſrea.	the Lord, *a* sign of peace,
þý læſ hine ſeonda hþilc.	lest him some enemy
mid guð-þræce.	with hostile force
gretan dorſte.	durst greet,
ſeorran oðde nean.	from far or near.
heht þa ſrom hþeorran.	*He* bade then depart from
medeſ ⁊ magum.	mother and brethren,
mán-ſcyldigne.	*the* crime-guilty,
cnoſle ſínum.	from his kindred.
him þa cain gefár.	Cain then went
gongan geomor-mód.	journeying, sad of mind,
gode of gefýhðe.	from sight of God,
ſineleaſ ſrecca.	*a* friendless exile,
⁊ him þa ſíc geceaſ.	and chose him then *a* dwelling
eaſt-landum.	in *the* east lands,
on eðel-ſtope.	in a country
fæder-geardum ſeor.	far from *his* paternal courts,
þær him ſrieolecu mæg.	where to him *a* maiden fair,
ibeſ æftcer æðelum.	*a* female, according to nature,
earorran ſebbe.	brought forth offspring.
ſe æreſta wæſ.	The first was
énoſ haten.	Enoch called,
ſrum-bearn[a] cainiſ.	Cain's firstborn.
ſriðdan ongon.	Afterwards *he* began
mid þam cneo-magum.	with his kinsmen
ceaſtre timbran.	to build *a* city,
þ wæſ under polcnum.	which was, under *the* skies,
peall-ſæſtenna.	of rampart-holds
ærreſt ealra þara.	first of all those

[a] Between this and the following line there is no alliteration. The author perhaps wrote ſunu cainiſ, which may have been inadvertently altered to the present reading; though the law of alliteration seems sometimes less strict in the case of a proper name.

þe æðelingaȝ·		that men,
ȝreorþ-bénende·		sword-bearing,
ȝeccan hécon·		bade be established.
þanon hís earonan·		Thence to his son
ǽnest pócan·		first were born
bearn ȝrom brýde·		children from *his* wife
on þam burh-ȝtede·	[52]	in that city.
ȝe ýldesta pæȝ·		The eldest was
iared haten·		called Irad,
ȝunu enoȝes·	10	Enoch's son.
ȝiððan pócan·		Afterwards were born
þa þæȝ cýnnes·		*they* who of that race
cneoȝ-rím icton·		*the* family increased,
mæȝ-burh caines·		*the* kindred of Cain.
malalehel pæȝ·		Mahalaleel was,
æftes iarebe·		after Irad,
ýrfes hýrde·		guardian of *the* heritage,
fæder on lafte·		after *his* father,
oð þ he forð ȝeféc·		until he departed hence.
ȝiððan mathusal·	20	Afterwards Mathuselah
maȝum bælde·		to *his* brethren distributed,
bearn æftes bearne·		child by child,
broðrum ȝínum·		to his brothers,
æðelinga ȝestreón·		*the* chieftains' treasure,
oð þ aldor-ȝedál·		till a divorce from life
ȝróð ȝýrn-dagum·		the wise through length of days
ȝremman ȝceolde·		must execute,
lís orlæcan·		being resign.
lameh onfenȝ·		Lamech succeeded,
æftes fæder dæȝe·	30	after *his* father's days,
flet-ȝestealdum·		to *the* dwelling places
botl-ȝestreonum·		and household goods:
him brýda tva·		to him two consorts,
idesa on eðle·		women in *the* land,
earonan ȝebbon·		brought forth offspring,
ǽda ȝ ȝella·		Adah and Zillah;

þaɼa ánum pæɼ.	to one of whom was
ıabal nóma.	*the* name *of* Jubal,
ɼe þuɼh ȝleapne ȝeþanc.	who, through skilful thought,
heɼ-buenðɼa.	of dwellers here,
heaɼpan sérɼeɼt.	first of *the* harp,
hanðum ɼínum.	with his hands,
hlýn apehte.	*the* sound awoke,
ɼpınɼıȝende ɼɼeȝ.	melodious strains,
ɼunu lameheɼ.	*the* son of Lamech.

XVIII.

Sɼýlce on ðæɼe mæȝðe.	10	Thus in that tribe
maȝa pæɼ haten.		was *a* son called,
on þa ılcan tíd.		at the same time,
tubál cain.		Tubal Cain,
ɼe þuɼh ɼnýtɼıo ɼɼeð.		who, by dint of skill,
ɼmıð cɼæɼtezȝa pæɼ.		was *a* smith-craftsman,
⁊ þuɼh móðeɼ ȝemýnd.		and, by thought of mind,
monna sérɼeɼt.		*the* first of men,
ɼunu lameheɼ.		(Lamech's son)
ɼulh-ȝeɼeoɼceɼ.		of plough-work
ɼɼuma pæɼ oɼeɼ ɼolðan.	20	was inventor upon earth.
ɼıððan ɼolca beaɼn.		Since which *time the* sons of men
æɼeɼ[a] cuðon.		brass have known,
⁊ ıɼeɼneɼ.		and iron,
buɼȝ-ɼıttende.		(*the* dwellers in cities)
bɼucan ɼíde.		widely to use.
þa híɼ ɼíɼum tɼæm.		Then to his two wives
ɼóɼðum ɼæȝðe.		told in words
lameh ɼeolɼa.		Lamech himself,
leoɼum ȝebeddum.		to *his* dear consorts,
aðan ⁊ ɼellan.	30	Adah and Zillah,
unáɼlıc ɼɼel.		*a* wicked tale:—
ıc on moɼðoɼ oɼɼloh.		'I have in murder slain
mínɼa ɼuna[b].		of my sons

[a] MS. and Junius æɼeɼt.

[b] MS. and Junius ɼune.

hýlbe-maga.		*the* beloved kinsman,
honda ȝepembe.		my hands polluted
on cainesʳ[a].		in Cain's
cpealme míne.		murder,
ſýlbe mid ſolmum.		with *my* hands felled
ræðeſ enoſeſ.		Enoch's father,
óſð-banan abeleſ.		Abel's murderer,
eoſðan ſealde.		have given to earth
pæl-bſeoſ peſeſ.		*the* life-blood of *that* man.
pát ȝeaſpe.	10	Well I know
þ þam lic-hſýſe.		that on that homicide,
on laſt cýmeð.		shall after come
ſóð-cýninȝeſ.		*the* King of truth's
ſeoſonfeald ſſacu.		sevenfold vengeance,
micel æſtſeſ máne.	[55]	great, proportioned to *the* crime:
mín ſceal ſſiðoſ.		*but* mine shall rather
mid ȝſimme ȝſýſe.		with grim horror
ȝolden ſuſðan.		be requited,
ſýll ⁊ ſeoſh-cpealm.		*my* fall and murder,
þonne ic ſoſð ſcio[b].	20	when I depart hence.'
þa peaſð adame.		Then to Adam was,
on abeleſ ȝýld.		in compensation for Abel,
eaſoſa on eðle.		*a* son in *the* land,
oþeſ ſebeb.		another born,
ſóðſæſt ſunu.		*an* upright son,
þam pæſ ſeth nóma.		whose name was Seth,
ſe pæſ eadiȝ.		who was happy,
⁊ hiſ ýldſum ðáh.		and to his parents throve,
ſſeolic to ſſoſſe.		goodly, for a comfort,
ſæðeſ ⁊ meðeſ.	30	to father and mother:
adameſ ⁊ euan.		to Adam and Eve
pæſ abeleſ ȝield.		*he* was Abel's substitute,
on poſuld-ſíce.		in *the* world's kingdom.

[a] Both here and at p. 75, l. 32, cainesʳ appears to be a trisyllable.

[b] I do not recollect having met with the word ſcio elsewhere; its signification seems manifest from the context.

þa ꝑóꝓb acpæð.		Then *these* words spake
oꝓb mon-cýnneſ.		*the* patriarch of mankind:—
me éce ſealbe.		'Me hath *the* Eternal given
ſunu ſelꝑa.		*a* son, himself,
ſıȝoꝓa palbenb.		*the* Lord of triumphs,
líꝑeſ alboꝓ.		*the* Prince of life,
on leoꝑeſ ſtæl.		in place of *the* beloved,
þæſ þe cain oſſloh.		of him whom Cain slew,
⁊ me ceaꝓ-ſoꝓȝe.		and anxious sorrow,
mıb þýſ maȝo-tımbꝓe.	10	with this kin-substance,
oꝑ móbe ásceaꝑ.		hath driven from *my* mind,
þeoben uſſeꝓ.		our Lord; —
hım þæſ þanc ſıe:.		therefore to him be thanks.'
adam hæꝑbe.		Adam had,
þa he eꝑt onȝan.		when he again began,
hım to ebulꝑ-ſtæꝑe.		as *a* staff to his race,
oðꝓeſ ſtꝓíenan.		to beget another
beaꝓneſ be bꝓýbe.		child by *his* wife,
beoꝓn ellenꝓóꝑ.		*the* chief renowned—
xxx. ⁊ c.	20	*a* hundred and thirty,
þıſſeſ líꝑeſ.		of this life,
ꝑıntꝓa on poꝓulde.		winters in *the* world.
uſ ȝeꝑſıtu ſeczað.		*The* Scriptures tell us,
þ heꝓ eahta hunb.		that here eight hundred
ıecte ſıððan.		*he* afterwards increased,
mæȝðum ⁊ mæczum.		with daughters and with sons,
mæȝbuꝓȝ ſíne.		his family.
adam on eoꝓðan.		Adam on earth
ealꝓa hæꝑbe.		had in all
nıȝen hunb ꝑıntꝓa.	30	nine hundred winters,
⁊ xxx eac.		and thirty eke,
þa he þaſ poꝓulb.		when he this world,
þuꝓh ȝaſt-ȝebal.		through divorce from life,
oꝑȝýſan ſceolde.		must resign.
hım on laſte ſeth.	[56]	After him Seth
leoꝑ peaꝓbobe.		*the* beloved was guardian;

eaforna æftera ýlðrum.		*the* son after *his* parents
eþel-ſtól heolð.		ruled *the* patrial seat,
⁊ wíf begeat.		and obtained *a* wife:
wintra hæfde.		winters *he* had
fif ⁊ hund teontig.		*a* hundred and five,
þa heo furðum ongan.		when she also began
his mæg-burge.		his kindred,
men geícean.		*his* people, to increase
funum ⁊ dohtrum.		with sons and daughters.
ſethes eaforna.	10	Seth's son
fe ýldesta wæs.		the eldest was
énos haten.		called Enos,
fe némde god.		who called on God,
niðða bearna.		of *the* children of men,
ǽnest ealra.		first of all,
siððan adam stóp.		after Adam stept
on grénne grǽs.		on *the* green grass,
gastes geðeorðað.		with spirit dignified.
seth wæs gesælig.		Seth was happy—
siððan strýnde.	20	*he* afterwards begat,
seofon wintra hér.		seven winters here,
suna ⁊ dohtra.		sons and daughters,
ond eahta hund.		and eight hundred:
ealra hæfde.		*he* had in all
xii. ⁊ nigon hund.		twelve and nine hundred,
þa seo tíd gefeaðð.		when the time came
þa he sinð-gedǽl[a].		that he *a* divorce from life
sniemman sceolde.		must execute.
hím æftera heolð.	[57]	After him ruled—
þa he of worulde gefǽt.	30	when he (Seth) had from life departed—
énos ýðre.		Enos *the* heritage,
siððan eorðe swealh.		after earth had swallowed
sǽd-berendes.		*the* seed-bearing
sethes líce.		Seth's body:
he wæs leof gode.		he was dear to God,

[a] The same as, or perhaps an error for, seoph-gedal.

⁊ lifde hér.		and lived here
fintra hund nigontig.		ninety winters,
ær he be fife hér.		ere he by *his* wife here,
þurh gebedræfe.		through marriage,
bearn afrýnde.		begat children:
him þa cenneð feaðr.		then to him was born
caman ærest.		Cainan first,
earfoðe on eðle.		*his* heir in *the* land;
siððan eahta hund.		after that, *for* eight hundred
⁊ fiftýno.	10	and fifteen *years*,
on frumðo drihtnes.		in *the* Lord's peace,
gleap-feðhð hæleð.		*the* sagacious chieftain
geogoðe frýnde.		begat *a* youthful offspring,
suna ⁊ dohtra.		sons and daughters;
sprealt þa he hæfde.		*and* died when he was
fróð fýrn fitet[a].		(with length of years decayed)
v. ⁊ nigon hund.		five and nine hundred.
þære cneoriffe.		Of that race
wæs caman siððan.		was Cainan then,
æfter énore.	20	after Enos,
aldor-déma.		chief judge,
weard ⁊ fira.		guardian and director:
fintra hæfde.		*he* had winters
efne hund seoðontig.		just seventy,
ær him sunu wóce.		ere to him *a* son was born.
þa weard on eðle.	[58]	Then in *the* country was
earfoðe febeð.		*an* heir brought forth,
mago caines[b].		*the* son of Cainan,
malalahél wæs haten.		*he* was called Mahalaleel:
siððan eahta hund.	30	then *for* eight hundred years,
æðelinga fúm.		*the* number of men
⁊ feoðertigum eac.		and forty eke,
feorum geícte.		*he* with lives increased.
enoses sunu.		Enos' son
ealra nigon hund.		in all nine hundred

[a] Thus the MS. and Junius; fintrum seems the correct reading. [b] So in MS.

ꝑintꝑa hæꝑde.	winters had,
þa he ꝑoꝑuld oꝑgeaꝑ.	when he *the* world resigned,
⁊ tÿne eác.	and ten besides;
þa hiꝑ tíd-dæge[a].	when of his time's days,
undeꝑ ꝑodeꝑa ꝑúm.	under heaven's space,
ꝑím pæꝑ geꝑÿlled:.	the number was fulfilled.—

XIX.

Þim on laꝑte heold.		After him ruled
land ⁊ ÿꝑꝑe.		*the* land and heritage.
malalehél.		Mahalaleel,
ꝑíððan miꝑꝑeꝑa[b] ꝑoꝑn.	10	*for* many years after.
ꝑe ꝑꝑum-gáꝑa.		The patriarch
fíf ⁊ ꝑixtig.		five and sixty
ꝑintꝑa hæfde.		winters had,
þa he be ꝑíꝑe ongann.		when he by *his* wife began
beaꝑna ꝑtꝑÿnan.		to beget children.
him bꝑýd ꝑunu.		To him *a* son *his* bride,
meople to monnum bꝑohte.		*the* damsel, brought among men;
ꝑe maga pæf.		the youth was,
on híꝑ mægðe.		in his tribe,
míne gefꝑæge.	20	as I have heard tell,
guma on geogoðe.		*the* man in youth,
iáꝑed haten.		Jared called.
lífde ꝑíððan.		Lived afterwards
⁊ liꝑꝑa bꝑeac.		and enjoyed favour
malalehél lange.		Mahalaleel long,
mon-bꝑeama hép.	[59]	human joys here,
ꝑoꝑuld-gefꝑtꝑeona.		worldly treasures.
ꝑintꝑa hæfde.		Winters *he* had
fíf ⁊ hund nigontig.		five and ninety,
þa he foꝑð gefáꝑ.	30	whence he departed forth
⁊ eahta hund.		and eight hundred:
eafoꝑan læfde.		*his* son *he* left,

[a] Apparently an error for tíd-daga.
[b] Isl. missiri, strictly a space of six months.

lanb ⁊ leob-peapb.		*the* land and people's guardian.
longe ꝥŏŏan.		Long after
geapeb gumum.		Jared to *the* people
golb bꝥuttabe.		dispensed gold:
ꝥe eopl pæꝥ æŏele.		the earl was noble,
éꝥæꝥt hæleŏ.		*a* righteous man,
⁊ ꝥe ꝥnum-gáꝥ.		and the patriarch was
hiꝥ ꝥneo-mágum leoꝥ.		to his kindred dear:
ꝥíꝥ ⁊ hunb teontig.		*a* hundred and five
on ꝥýopne líꝥbe.	10	*he* passed in life,
pintpa gebíbenpa.		years sustained
on populb-pice.		in *the* world's kingdom,
⁊ ꝥýxtig eác.		and sixty eke:
þa ꝥeo ꝥæl gepeapŏ.		then came the time
þ hiꝥ ꝥíꝥ ꝥunu.		that his wife *a* son
on populb bꝥohte.		brought into *the* world;
ꝥe eapopa pǽꝥ.		the heir was
énoc haten.		Enoch called,
ꝥneolic ꝥnum-beapn.		*a* comely first-born.
pæbep hép þa gýt.	20	*The* father here yet
híꝥ cýnneꝥ popŏ.		of his race forth
cneo-pím icte.		*the* progeny increased,
pintpa[a] eahta hunb.		eight hundred winters:
ealpa hæꝥbe.		*he* had in all
v. ⁊ ꝥýxtig.		five and sixty *years*,
þa he popŏ gepác.		when he departed forth,
⁊ nigon hunb eac.		and nine hundred eke
niht-gepímeꝥ.		of nights computed,
pine ꝥnóŏ pintpeꝥ.		*the* man stricken in years,
þa he þaꝥ populb oꝥgeaꝥ.	30	when he this world resigned;
onb geapeb þa.		and Jared then
gleapum læꝥbe.		to *a* man of prudence left
lanb ⁊ leob-peapb.	[60]	*the* guardianship of land and peo-
leoꝥum pínce.		to *a* beloved chief. [ple,
enoch ꝥŏŏan.		Enoch then

[a] MS. and Junius eapopa.

ealborþom ahóf.		raised *his* sovereignty,
ſnéoðo-ſpeb ſolceſ ſíſa.		*his* glad sway, *the* nation's guide:
nalleſ ſeallan let.		*he* let not sink
ðóm ⁊ ðrihtſcipe[a].		*his* power and domination,
þenden he hýnde ſæſ.		while he was guardian,
heaſod-maga.		chief of kin.
breac blæd-daga.		*He* enjoyed prosperous days,
bearna ſtſýnde.		begat children:
þreo hund ſintſa.		three hundred winters
him ſæſ ſeoden hold.	10	*the* Lord was gracious to him,
rodera ſaldend.		*the* Ruler of *the* skies.
ſe ſunc heonon.		The chief from hence,
on lichoman.		in body,
lifte ſohte.		sought happiness,
ðrihtnes ðuguðe.		through *the* Lord's goodness:
naleſ deaðe ſſealt.		he died not *the* death
middan-geardeſ.		of mid-earth,
ſſa heſ men dóð.		as here men do,
geonge ⁊ ealde.		young and old,
þonne him god heora.	20	when from them God their
æhta ⁊ æðſiſt.		wealth and substance,
eorðan geſtſeona.		earth's treasures,
ongenimeð.		taketh away,
⁊ heora aldor ſomed.		and their life also,—
ác he cſic gefát.		but he quick departed,
mid cýning engla.		with *the* King of angels,
of þýſſum lænan.		from these rewards,
life ſſean.		in life to *his* Lord,
on þam geaſſum.		in the vestment
þe hiſ gaſt onfeng.	30	which his soul received,
ár hine to monnum.		ere him 'mongst men
modor brohte.		*his* mother brought.
he þam ýldeſtan.		He to his eldest
eaſoſan læfde.		son left
ſolc ſſum-beaſne.	[62]	*the* nation, to *his* first-born:

[a] The line in alliteration with ðóm ⁊ ðrihtſcipe is wanting.

v. ⁊ ſýxtiȝ.		five and sixty
ꝑintra hæfde.		winters *he* had,
þa he ꝑoꝑulð ofȝeaf.		when he *the* world resigned,
⁊ eac m. hund.		and eke three hundred.
þraȝe ſiððan.		A while after,
mathuſal heolð.		Mathuselah ruled
maȝa ýþre.		*his* fathers' heritage,
ſé ón lichaman.		who in body
lenȝeſt þiſſe.		longest this
ꝑoꝑulð-þreama þreac.	10	world's delights enjoyed:
ꝑoꝑn ȝeſtrýnde.		several *he* begat,
ǽr hiſ ſſýlt-dæȝe.		ere his death-day,
ſuna ⁊ dohtra.		sons and daughters.
hæfde ſſóð hæle.		The sage chieftain had,
þa he ſſom ſceolde.		when he must from
miþþum hreoꝑran.		men depart,
niȝon hund ꝑintra.		nine hundred winters,
⁊ hund ſeoꝑontiȝ tó.		and seventy also.
ſunu æftER heolð.		His son held after,
lamech leod-ȝeaꝑð.	20	Lamech, *the* patrial seat;
lanȝe ſiððan.		long afterwards
ꝑoꝑulð bryttade.		*he the* world ruled;
ꝑintra hæfde.		winters *he* had
tra ⁊ hund teontiȝ.		*a* hundred and two,
þa ſeo tíð ȝeþeaꝑð.		when the time was
þ ſe eorl óȝán.		that the earl began
æðele cennan.		to beget noble
ſunu ⁊ dohtor.		sons and daughters:
ſiððan lífde.		he lived afterwards
fif ⁊ hund niȝontiȝ.	30	five and ninety:
ſſea moniȝeſ þreac.		the chief enjoyed many
ꝑintra undeꝑ ꝑolcnum.		winters under *the* skies,
ꝑeꝑoðeſ aldor.		*the* people's prince:
v. hund eac heolð.		five hundred eke *he* ruled
þ ꝑolc teala.		the nation well,
beaꝑna ſtrýnde.		children begat,

him býrnaſ þócan.		to him was offspring born
eaþorna ȝ ıðeſa.		of sons and daughters:
he þone ýlbeſtan.		the eldest he
noæ némde.		named Noah,
ſe nıððum ǽþ.		who whilom amongst men
land bryttade.		ruled *the* land,
ſıððan lamech ȝeþáſt.		after Lamech departed.
hæþde æðelınga.	[63]	Had of men
aldor-þíſa.		*the* chief ruler
v. hund ſıntſa.	10	five hundred winters,
þa he ſuþðum onȝan.		when he also began
beaſna ſtrýnan.		to beget children,
þæſ þe béc cþeðað.		from what books tell us:
ſém þæſ háten.		Shem was called
ſunu nóeſ.		Noah's son
ſé ýlbeſta.		the eldest,
oðeſ chám.		*the* second Cham,
þrıdda ıaþeth.		Japhet *the* third.
þeoda týmdon.		*The* nations teemed
rúme undeſ rodeſum.	20	abundantly under heaven,
ſím mıclade.		*the* number increased
monna mæȝðe.		of *the* race of men,
ȝeond mıddan-ȝeaſd.		over mid-earth,
ſunum ȝ dohtſum.		with sons and daughters.
ða ȝıet þæſ ſecheſ cýnn.		As yet was *the* kin of Seth,
leoþeſ leod-ſruman.		*the* beloved chieftain,
on luſan ſpıðe.		much in esteem,
drıhtne dýre.		dear to *the* Lord,
ȝ dóm-eadıȝ.		and blessed with sway,

XX. XX.

Oð þ beaſn ȝodeſ.	30	Until God's children
brýda onȝunnon.		began brides
on caineſ.		among Cain's
cýnne ſécan.		kin to seek,
þeſȝum folce.		*the* folk accursed,

⁊ hum þǽr fíf curon.		and there to them chose wives,
ofer metoðef ǽfte.		against *the* Creator's will,
monna eaforan.		*the* children of men,
fcýldfulra mǽgð.		*the* race of *the* guilty,
fcýne ⁊ fǽgere.		beauteous and fair.
þa reorðade.		Then spake
roðora waldend.		heaven's Ruler,
wrað mon-cynne.		wroth with mankind,
⁊ þa word cwæð.		and these words said:—
ne ʒýndon me on ferhðe freo.		'They have not in life blameless
from ʒeriene.	11	departed from me,
cneoriʒn cainef.		*the* family of Cain,
ác me þ cynn hafað.		but me that race hath
ʒáre ábolʒen.	[64]	sore offended:
nu me fethef bearn.		now *the* children of Seth my
torn niwiað.		anger renew,
⁊ hím tó nimað.		and to them take,
mǽgð to ʒemǽccum.		for mates, maidens
mínra feonda.		of my foes,
þǽr wífa wlite.	20	where *the* women's beauty
onwóð ʒnome.		hath furiously pervaded
ríbeʒa anʒien.		(*the* aspect of the females
⁊ ece feond.		and *the* eternal foe)
folc-ðruht were.		*the* nation of men,
þa ǽr on friðe wernon.		who were erst in peace.'
riððan hund twelftiʒ.		After that *a* hundred and twenty,
ʒetelebríme.		by number counted,
wintra on worulde.		winters in *the* world,
wræce biʒoðon.		were busied in evil
fǽʒe þeoda.	30	*the* fated people;—
hwonne frea wolde.		when *the* Lord would
on wǽr-loʒan.		on *the* perfidious
wite settan.		set punishment,
⁊ on beað slean.		and *them* slay to death,
dǽdum fcýldiʒe.		*the* guilty by *their* deeds,
ʒiʒant-mǽcʒaf.		*the* giant-progeny,

gode unleóre.	hateful to God,
micle mán-ſceaðan.	*the* great sinners,
metode láðe.	hostile to *the* Creator;—
þa geſeah ſelfa.	when himself saw,
ſigora waldend.	*the* Lord of triumphs,
hwæt wæſ monna.	what was men's
máneſ on eorðan.	wickedness on earth,
⁊ þ hie wæron.	and that they were
womma ðriſte.	daring in crimes,
inwitfulle.	10 guileful,—
he þ únfægere.	he that foully
weſa cneoriſſum.	on *the* race of men
geþrecan þohte.	resolved to punish,
forgriwan gum-cynne.	mankind to overwhelm
grimme ⁊ ſáre.	grimly and sorely
heaðum mihtum.	with *his* strong powers.
hreaw hine ſriðe.	Much *it* rued him,
þ he folc-mægþa.	that he of nation-tribes
frumman aweahte.	had *a* beginning raised,
æðelinga orð.	20 of men *an* origin,
þa he adam ſceóp.	when Adam he created:
cwæð þ he wolde.	said that he would,
for weſa ſynnum.	for men's sins,
eall á æðan.	for ever deluge all
þ on eorðan wæſ.	that was on earth,
forleoſan líca gehwilc.	destroy each body
þara þe líſes gaſt.	of those who life's spirit
wæðmum þeahte.	covered in *their* breasts;
eall þ frea wolde.	all that would *the* Lord,
on ðære tóweardan.	30 in the coming
tíde acwellan.	time, destroy,
þe þa neálæhte.	which then drew near
niðða bearnum.	to *the* children of men.
nóe wéſ góð.	Noah was good,
nerigende leof.	to *the* Preserver dear,
ſriðe geſælig.	greatly blessed,

ſunu lámecheſ.		*the* son of Lamech,
ðómþæſt ⁊ ȝebéþe.		just and meek.
ðuhten þiſte.		*The* Lord knew
þ þæſ æðelinȝeſ.		that *the* man's
ellen ðohte.		courage was good
ðreoſt-ȝehýȝðum.		in *his* breast's thoughts,
ſoþðon him ðreȝo ſæȝde.		therefore *the* Lord to him said,
halȝ æt hleoðre.		*the* Holy, by revelation,
helm allþihta.		*the* Protector of all creatures,
hþæt he ſah-þeþum.	10	what he upon *his* enemies
ſþemman þolde.		would execute.
ȝeſeah unþuhte.		*He* saw of unrighteousness
eorðan ſulle.		earth full;
ſíde ſæl-þonȝaſ.		*its* wide fertile plains
ſýnnum ȝehladene.		laden with sins,
þiðlum ȝeþemde.		defiled with pollutions.
þa þalðend ſþræc.		Then *the* Powerful spake,
neþȝend uſſeþ.		our Preserver,
⁊ tó nóe cþæð.		and to Noah said:—
íc þille mið ſlóde.	20	'I will with flood
folc acþellan.		*the* folk destroy,
⁊ cýnna ȝehþilc.		and every kind
cucþa þuhta.	[65]	of living things,
þaþa þe lýft ⁊ ſlóð.		of those that air and flood
læðað ⁊ þeðað.		train and bring forth,
þeoh ⁊ ſuȝlaſ.		beasts and birds:
þu ſcealt ſþriðð habban.		thou shalt have peace
mið ſunum þínum.		with thy sons,
ðonne ſþeaþt þæteþ.		when *the* swart water,
þonne þæl-ſtþeamaſ.	30	*the* dark death-streams,
þeþoðum ſþelȝað.		swell with *the* multitudes,
ſceaðum ſcýlðþullum.		with *the* guilty wretches.
onȝýn ðe ſcíþ þýþcan.		Begin thee *a* ship to make,
meþe-húſ micel.		*a* great sea-house,
on þam þú monȝum ſcealt.		in which thou shalt to many
þeſte ȝeþýman.		leave room for resting-places,

ȝ ruhte ſetl.		and fitting seats
ælcum æfter ȝenum.		for each, after *his* own *kind*,
eorðan tuðre.		of earth's progeny.
ȝeſcýpe ſcýlfan.		Form shelves
on ſciper bóſme.		in *the* ship's bosom;
þu þæt[a] ſæf ȝeþýnc.		make thou the vessel
fiftiȝer fíð.		fifty wide,
ðritteȝer heah.		thirty high,
þreo hund lanȝ.		three hundred long,
eln-ȝemeta.	10	of ell-measures; [waves,
ȝ rið ýða ȝeþýnc.		and, 'gainst *the* working of *the*
ȝefeȝ-ſæſte.		seamfast.
þæt ſceal ſæl þeſan.		There shall be food
cric-lifiȝendra.		for *the* living,
cynna ȝehwilceſ.		of every kind,
on þ wudu-ſæſten.		into that wood-fastness
ſocoſ ȝelædeð.		brought, the produce
eorðan tuðreſ.		of earth's progeny: [greater.'
earc ſceal þý máre.		therefore must *the* ark be *the*
nóe ſreme.	[66]	Noah zealously,
ſwa hine nerȝend heht.	21	as *his* Preserver bade him,
hýrde þam halȝan.		obeyed the holy
heofon-cýninȝe.		King of heaven;
onȝan oſtlice.		began forthwith
þ hóf ſýncan.		the house to build,
micle mere-ciſte.		*the* great sea-chest;
maȝum ſæȝde.		said to *his* kinsmen,
þ þæt ſrealic þinȝ.		that *a* dire thing was
þeoðum tofeaðð.		about to befall *the* nations,
reðe ríce.	30	harsh punishment:—
hie ne rohton þæſ.		of this *they* recked not.
ȝeſeah þa ýmb ſintra ſorn.		Saw then, after *a* lapse of winters,
æfreſt metod.		*the* upright Creator
ȝeofon-hufa mæſt.		*the* greatest of sea-houses
ȝearo hlifiȝean.		arise complete;

[a] I suspect this to be an error of the scribe for þæt.

innan ȝ utan. — within and without,
eorðan lime. — with lime of earth[a],
ȝeræstnod þrð flóde. — strengthened against *the* flood,
fæðr noes. — *the* vessel of Noah,
þý selestan. — with *the* best (lime):
þ is sýndriȝ cynn. — that is *a* wondrous kind,
sýmle bríð þý heardra. — ever *it* is the harder,
þe hit hreoh þæteð. — as it *the* rough water,
speartre sæ-streamas. — *the* swart sea-streams,
stríðor beatað. — 10 *the* harder beat.

XXI.

Ða to nóe cwæð. — [67] Then to Noah said
nerigend usser. — our Preserver:—
ic þe þæs míne. — 'I thee for this,
monna leofost. — most beloved of men,
wáre ȝeswýlle. — *my* covenant give,
þ þu wéȝ numest. — that thou *thy* way takest,
ȝ feorra fæsl. — and *the* food of *the* living *beings*,
þe þu feran scealt. — which thou shalt bear
ȝeond deop þæteð. — over *the* deep water,
dæȝ-rímes worn. — 20 for *a* course of days,
on hider bórme. — in *thy* ship's bosom:
læd swa ic þe hate. — lead, as I command thee,
under earce-bórðe. — under *the* ark-boards
eaforan þíne. — thy progeny,
þrum-ȝáran þrý. — *the* three patriarchs,
ȝ eower feower wífe. — and your four wives;
ond þu seofone ȝenim. — and take thou seven,
on þ sund-receð. — into that ocean-dwelling,
tudra ȝehwilces. — of every produce,
ȝeteled rímes. — 30 by number told,
þara þe to mete. — of those which as food
mannum lifiȝe. — for men live,
ȝ þara oðera. — and of the others

[a] *i. e.* bitumen.

ælceſ tpá.	two of each,
ſpilce ðu of eallum.	such as thou of all
eorðan pæſtmum.	*the* fruits of earth [boards,
piſte under pæg-bórð.	hast known, under *the* wave-
perodum geléde.	lead to *the* multitudes,
þam þe mid ſceolon.	to those who shall with *thee*
mere-flóð neran.	visit *the* ocean-flood.
féð ſfreolice.	Feed freely
feorra póſre.	*the* living progeny,
oð ic þære láre.	10 till to the remnant I
lago-ſriða eft.	*the* watery ways again,
reorðe under rodeſum.	by *my* voice under heaven,
ſýman ſille.	will clear. [ers,
geſít þu nu mid hípum.	Depart thou now with *thy* follow-
on þ hóf gangan.	into that house to go,
gaſta perode.	with *the* multitude of *thy* guests;
ic þe gódne pát.	I know thee good,
pæſt-hýðigne.	steadfast in mind,—
þu eart ſfreoðo ſýnðe.	thou art worthy of love,
ára mid earorum.	20 of honours, with *thy* offspring.
ic on ándplitan.	I on *the* face[a],
nu oſer ſeoron niht.	now seven nights hence,
ſízan láte.	will let descend
pæll-regn uran.	*a* fatal rain from above,
ríðre eorðan.	of *the* broad earth;
ſeoperti dagra.	*for* forty days
ræhðe íc ſille.	with vengeance I will
on perar ſtælan.	steal on men,
⁊ mid pæg-ſreate.	and with *the* billow-host
æhta ⁊ agend.	30 owned and owner
eall acpellan.	all destroy
þa be-utan beoð.	who shall be without
earce bórðum.	*the* ark-boards,
þonne ſpearit racu.	when *the* swart flood

[a] Line 21 must be read in connection with l. 25; the three intervening lines being a parenthesis.

ſtiȝan onȝinneð.
him þa nóe ȝeþáet.
ſþa hine neriȝend heet.
under earce-bórð.
eaþoran lǽdan.
þeriaþ on þæȝ-þel.
⁊ heora þíþ ſomeb.
⁊ eall þ̄ to ſæþle.
ſriea ælmihtiȝ.
habban polde.
under hrór-ȝeþór.
to heora æt ȝifan.
ſþa him ælmihtiȝ.
þeroda drihten. [68]
þurh hiþ þórð abeád. [69]
hím on hoh[a] beleac.
heoron-ríceþ þearð.
mere-húþeþ múð.
mundum ſínum.
ſiȝora þaldend.
⁊ þeȝnade.
earce innan.
ágenum ſþedum.
neriȝend uſſer.
nóe hæfde.
ſunu lamecheþ.
ſýx hund þintra.
þa he mid bearnum.
under bórð ȝeſtah.
ȝleap mid ȝeoȝoðe.
be ȝoðeþ hæſe.
duȝeðum dýrum.
drihten ſende.
reȝn ſrom roderum.
⁊ eac rúme lét.

shall begin to rise.'
Noah then departed,
as *the* Preserver bade him,
under *the* ark-boards,
leading *his* offspring,
the men into *the* wave-timber,
and their wives with *them*,
and all that for provision
the Lord Almighty
would have,
under *the* roofed vessel,
for their food *would* give;
as him *the* almighty
Lord of hosts
through his word commanded.
Behind them closed
heaven's kingdom's Guardian
the sea-house's mouth,
with his hands,
the Lord of triumphs,
and blessed
the ark within,
by *his* own powers,
our Preserver.
Noah had,
Lamech's son,
six hundred winters,
when he with *his* children
entered under *the* boards,
the sage with *the* young,
at God's behest,
with *the* dear chieftains.
The Lord sent
rain from heaven,
and also amply let

[a] Literally *on their heels*; from hoh, *hough, heel.*

ꝑille-burnan.	*the* well-brooks
on ꝑorulb þrungan.	throng on *the* world,
oꝼ æðra gehþæne.	from every vein.
égor-ꝼrreámaꝼ.	*The* torrent-streams
ꝼreaꝼce ꝼróman.	dark sounded,
ꝼéꝼ úp ꝼrigon.	*the* seas rose
oꝼer ꝼræð-peallaꝼ.	over *their* shore-walls;
ꝼꝼrang þæꝼ ⁊ ꝼeðe.	strong and stern was
ꝼeðe þætꝼum peolb.	he who o'er *the* waters swayed,
þreah ⁊ þeahce.	10 *who* covered and o'erwhelmed
mán-þæhðu bearn.	*the* sinful sons
middan-geaꝼbeꝼ.	of middle-earth
ꝑonnan þéoge.	with *the* dark wave;
þeꝼa éðel-lánd.	men's natal lands,
hóꝼ heꝼgode.	*their* dwellings, ravaged;
hýge ceonan þræc.	*their* mind's crimes avenged
metod on monnum.	*the* Creator on men:
meꝼe ꝼꝼiðe grráp.	*the* sea griped fiercely
on þæge ꝼolc.	on *the* fated folk.
ꝼeoþeꝼtig daga.	20 For forty days,
nihta oðeꝼ ꝼꝼilc.	*and* nights as many,
nið þæꝼ ꝼéðe.	*the* punishment was stern,
þæll-grim þeꝼum.	fatally grim to men:
þulbor-cýningeꝼ.	*the* King of glory's
ýða þræcon.	waves drove
árleaꝼþa ꝼeorh.	*the* lives of *the* impious
oꝼ ꝼlæꝼc-homan.	from *their* carcases.
ꝼlóð ealle þreah.	Flood covered all
hreoh unbeꝼ heoronum.	(rough under heaven)
heá-beorgaꝼ.	30 *the* high mountains
geond ꝼíðne grund.	over *the* wide ground,
⁊ on ꝼund áhóꝼ.	and raised afloat
earce ꝼrom eorðan.	*the* ark from earth,
⁊ þa æþelo mið.	and with *it* the nobility,
þa ꝼegnade.	whom blessed
ꝼelꝼa þrihten.	*the* Lord himself,

ſcýppend uſſer.		our Creator,
þa he þ ſcip beleac.		when he closed up the ship.
ſrððan píde ríd.		Then rode at large
polcnum under.		under *the* skies,
oſer holmeſ hrincz.		over *the* orb of ocean,
hóſ ſelerte.		*that* house most excellent,
ſóſ mid ſeaſme.		fared with *its* store;
ſæſne ne moſton.		gushing streams might not
ſæz-hrðendum.		*the* wave-faring,
ſæcneſ brozan.	10	horrors of *the* water,
hæſte hrínon.		furiously touch;
ac hie halız zod.		but them *the* holy God
ſenede ⁊ nenede.		conducted and preserved.
ſiſtena ſtóð.		Fifteen stood
deop oſer dúnum.		deep over *the* downs
ſæ-drence ſlóð.		*the* sea-drenching flood
monneſ elna.		ells of man.
þ ıſ mæro ýrð.		That was *an* awful fate,
þam æt niehſtan ræſ.		from which at last was
nán to zedále.	20	nought exempt,
nýmþe heo ræſ áhafen.		unless 'twere raised
on þa heán lýft.		in the high air,
þa ſe ézoſ-heſe.		when the water-host
eorðan tuddoſ.		earth's progeny
eall acrealde.		all destroyed;
buton þ earce-bórd.	[70]	save *that* the ark-board
heold heorona ſrea.		the Lord of heaven held,
þa hine halız zod.		when it *the* holy God
éce upp ſorlet.		eternal left on high,
éd monne.	30	for man's regeneration,
ſtreamum ſtızan.		on *the* streams to mount,
ſtıð-ſerhð cýnıng:.	[71]	*the* King stern of mind.

XXII. XXII.

Ða zemunde zod.		Then remembered God
meſe-hrðende.		*the* sea-faring,

ȝiȝora ealdend.	*the* Lord of triumphs,
ȝunu lameches.	*the* son of Lamech,
ȝ ealle þa ðócre.	and all the living beings [water,
þe he sið ðæcre beleac.	which he had inclosed against *the*
líres leohtȝrima.	*the* Author of life's light,
on líðes bóȝme.	in *the* ship's bosom.
ȝelæddde þa siȝend.	Led then *the* warrior
seroda drihten.	Lord of hosts
sorde[a] ofer síð land.	*a* wind over *the* wide land;
sill-flóð onȝán.	*the* well-flood began
lýtlíȝan eft.	again to lessen,
laȝo ebbade.	*the* water ebbed
ȝseaft underȝ ȝsegle.	dark under *the* firmament;
hæfde ȝóð metod.	*the* just Creator had
eafoȝum éȝ-ȝtȝeam.	from *his* children *the* dire stream
eft ȝecýȝȝed.	averted,
tohht-ȝýne.	*the* bright in course
ȝegn ȝestilled.	*the* rain *had* stilled.
ȝóȝ ȝámiȝ ȝcip.	*The* foamy ship rode
L. ȝ c.	*a* hundred and fifty
nihta underȝ ȝoðerȝum.	nights under heaven,
siððan nægled bóȝd.	since that *the* nailed timber,
ȝæȝ ȝelestre.	vessel most excellent,
ȝlóð up-ahóȝ.	*the* flood upraised,
oð þ ȝím-ȝetæl.	until *the* number
neðre þȝage.	of *the* dire period
dage ȝorð ȝeȝæt.	of days had passed.
þa on dúnum ȝeȝæt.	Then on *the* mountains sate,
heáh mid hlæstre.	lofty, with *its* lading,
holm-æȝna mæst.	greatest of ocean-houses,
earc noes.	*the* ark of Noah,
þe armenia.	which[b] Armenia

[a] For ȝorte we ought, without doubt, to read ȝind, the passage being a translation of Gen. viii. 1: "And God made a wind to pass over the earth."

[b] i. e. *which mountains;* the natural order of the words being, *Then on the mountains, which are called Armenia, the ark of Noah, greatest, &c., sate.*

hatene ſynðon.	are called;
þæſ ſe halga báð.	there awaited the holy
ſunu lamecheſ.	son of Lamech
ſoðſa gehata.	*the* faithful promises,
lange þſage.	*a* long space,
hponne him líſeſ ſeaſð.	when him life's Guardian,
Frea ælmihtig.	*the* Lord almighty,
Frecenſa ſrða.	from *his* perilous journeyings
neſte agearе.	should give rest,
þæſe he ſúme ðſeah.	for which he suffered much,
þa hine on ſunðe.	when on *the* water him,
geond ſíðne grund.	over *the* wide ground,
ponne ýða.	*the* dark waves
síðe bæron.	bore afar.
holm þæſ heonon-ſeaſð.	*The* sea was ebbing,
hæleð langode.	*the* chieftains longed *for the time*,
þæg-hreðende.	*the* wave-faring,
ſpilce síf heoſa.	their wives also,
hponne hie of neaſre.	when they from durance,
oſeſ nægled boſð.	over *the* nailed boards,
oſeſ ſtream-ſtaðe.	over *the* stream-shore,
ſtæppan moſten.	might step,
⁊ of enge út.	and from confinement out
æhta læðan.	lead *their* possessions.
þá ſandode.	Then *he* assayed,
ſoſðſeaſð ſtiſeſ.	at *the* ship's prow,
hpæðeſ ſincende.	whether sinking
ſæ-ſlóð þa gýt.	*the* sea-flood yet
ræſe undeſ polcnum.	were under *the* skies:
lét þa ýmb poſn dagа.	let then (after some days
þæſ þe heah hliðo.	that *the* lofty mountain-tops
hoſde onfengon.	had received *the* treasure,
⁊ æðelum eác.	and *the* chiefs also
eoſðan tuðſeſ.	of earth's progeny),
ſunu lamecheſ.	*the* son of Lamech
ſſeaſtne ſleogan.	fly *a* swart

hnefn ofer heah-flóð.		raven over *the* deep flood,
of húse út.		out from *the* house:
nóe tealde.	[72]	Noah expected
þ he on neod hine.		that in need he him
gif he on þære láde.		(if on the way he
land ne funde.		found not land
ofer síð þæten.		over *the* wide water)
fécan polde.		would seek
on þæg-þele eft.		in *the* wave-house again:
him feo pén geleah.	10	Him that hope deceived;
ác fe feond gefpeafn.		for the exulting *fowl* perched on
fleotende hneáp.		*the* floating corpses,—
falpig feðefa.		*the* sallow-feathered
fécan nolde.		would not seek *him*.
he þa ymb feofon nihte.		Then after seven nights he[a],
fpeaftum hnefne.		*the* swart raven,
of eafce forflet.		from *the* ark let out,
æftefl fleogan.		to fly after,
ofer heah þæten.		over *the* deep water,
hafpe culufpan.	20	*a* livid dove,
on fandunga.		on discovery,
hpæðer fámig fæ.		whether *the* foamy sea
deop þa gýta.		still deep
dæl ænigne.		any part
gnénne eorðan.		of *the* green earth
ofgifen hæfde.		had given up:
heo síde hine.		widely she her
pillan fohte.		will sought,
⁊ múme fleah.		and flew far away,
no hpeðene nefte fand.	30	yet found no rest,
þ heo for flóde.		*so* that, for *the* flood, she
fótum ne meahte.		with *her* feet might not
land gefforfnan.		perch on land,

[a] The order is, *Then after seven nights he from the ark let out a livid dove, to fly after the swart raven, over the deep water.* The inflections in A. S. obviate all obscurity in the original text.

ne on leaf treoref.	nor on *the* tree-leaves
fteppan for fteamum.	step for *the* streams;
ác pæron fteap-hleoðo.	for *the* steep mountain-tops were
beþruzen mid þætrum.	with waters covered.
zeþát se wilda fuzel.	Went the wild fowl
on æfenne.	at eve,
earce fécan.	*the* ark to seek,
ofer wonne þæz.	over *the* dusky wave,
þeruz fízan.	weary to sink,
hunzru to handa.	hungry, into *the* hands
halzum wínce.	of *the* holy man.
ða þæf culufre épt.	Then was *the* dove again
of cofan fendeð.	sent from *the* ark,
ýmb wucan wilde.	after *a* week: wildly
feo wíde fleah.	she flew far away,
oð þ heo rúm-zál.	till that she, in space exulting,
nefte ftowe.	*a* resting-place
fæzene funde.	fair found,
ȝ þa fóetum ftóp.	and then with *her* feet
on beam hýne.	stept on *a* tree;
zefeah blíðe-móð.	blithe of mood rejoiced,
þæf þe heo zefette.	because she sate
fwíðe þeruz.	much weary,
on treowef telzum.	on *the* tree's branches:
tofhtum mofte[a].	on *the* lofty mast
heo feðera onfceoc.	she shook *her* feathers;
zeþát fleozan eft.	again went flying
mid lacum hine.	with her gifts;
liðend bronhte.	sailing brought
ele-beamef twíg.	a twig of olive tree
án to handa.	to hand,

[a] Mofte (errore tamen scribæ pro mæfte), *Malus navis et proinde excelsa quævis in arbore frons.* This is the interpretation given in the Suppl. to Lye. I question its accuracy, but am unable to give a better: it requires that zefette should mean *sate*, instead of *set*; that mofte should be an error for mæfte, and that tofhte should signify *lofty*. Judicent doctiores.

ȝnéne blædas.		green leaves.
þa onȝeat hraðe.		Then quickly understood
flóc-monna frea.		*the* chief of mariners,
þ þæt fnoron cumen.		that comfort was come, [pense.
earfoð-riða bóc.		*his* painful journeyings' recom-
þá ȝýt se eadeȝa þeh.		Again the blessed man,
ymb fucan þriddan.		after *the* third week,
wilde culufran.		*a* wild dove
áne sendde.		sent,
seo eft ne com.	10	which not again came
to lide fleoȝan.		flying to *the* vessel,
ac heo land begeat.		but she gained land,
ȝnene beaweas.		green groves;
nolde ȝladu æfne.		*she* glad would not ever,
under salpeð bord[a].		under *the* pitched boards,
siddan æteówan.	[73]	afterwards appear,
on þell-þæftenne.		in *that* storied hold,
þa hine þearf ne þæt:.		when she had no need.

XXIII.

Þa to nóe sprræc.		Then to Noah spake
nerȝend ussen.	20	our Preserver, [dom,
heofon-wícef weard.		*the* Guardian of heaven's king-
halȝan neorðe.		with holy voice:—
þe is eðel-stól.		'To thee *a* habitation is
éft ȝeriméð.		again assigned,
lifre on lande.		favour in *the* land,
laȝo-riða nest.		rest from thy watery journeyings
fæȝer on foldan.		fair on earth:
ȝeríc on fríðo ȝanȝan.		Go forth in peace,
út of earce.		out of *the* ark,

[a] salfeð bord, *divertendi domus, mansio, hospitium*, a Goth. SALGAN *divertere*, and bord *domus*. Thus Lye interprets the expression. I rather suppose it to signify *the salved board*, in allusion to the bitumen, or other pitchy substance, with which the ark was rendered water-tight, from sealfian *to unoint, to salve*. "And thou shalt pitch it within and without with pitch."—Gen. vi. 14.

⁊ on eorðan beaрm.		and on to earth's bosom,
ór þam heán-hoþe.		from the low house,
hiþan læd þu.		lead thou *thy* family,
⁊ ealle þa þoþe.		and all the living creatures,
þe ic þég-þrea.		that I, from *the* peril of *the* waves,
on hlíðe neþebe.		saved on *the* mountain's side,
þenden lagu hæfde.		while *the* water had
þrýmme geþeahte.		covered with *its* mass
þriddan eðýl[a].		a third of *the* country.'
he þremede þa.	10	He did so,
⁊ þrean hýrde.		and *the* Lord obeyed,
þtah ofer þtream-peall.		over *the* stream-wall passed,
þa him þeo þtefn bebeád.		as him the voice commanded,
luþtum miclum.		with great delight;
⁊ alædde þa.		and then led,
of þæg-þele.		from *the* wave-structure,
þriðda lafe.	[74]	*the* remnant of *the* rebellious.
þa noe ongan.		Then Noah began
neþgende lác.		an offering to *the* Preserver,
þéðfæþt þeðran.	20	*the* firm of purpose to *the* stern
⁊ þecene genám.		and forthwith took [*Deity*,
on[b] eallum dæl.		*a* part of all
æhtum þínum.		his possessions,
ðam ðe him to dugeðum.		from those which him for wealth
drihten þealde.		*the* Lord had given,
gleap to þam gielde.		*the* prudent for that sacrifice,
⁊ þa gode þelfum.		and then to God himself
tofhtmód hæle.		*the* chief bright of mind
tiber onfægde.		*his* offering dedicated,
cýninge engla.	30	to *the* King of angels.
hufu cuð dýde.		Moreover made manifest
nefgend uffer.		our Preserver,
þa he nóe.		when he Noah
gebletfade.		blessed

[a] I doubt the accuracy of my translation of this verse.
[b] For on I suspect we should read of.

ȝ hiſ beaрn ſomeb.		and his children also,
þ he þ ȝýlb on þanc.		that he (Noah) that offering grate-
aȝiрen hæрbe.		had given, [fully
ȝ on ȝeoȝoð-háde.		and in *his* youth,
ȝóðum dæðum.		by good deeds,
æр ȝeeaрnob.		had whilom merited,
þa him ealрa рæſ.		when to him was of all
áрa eſce.		riches *as an* abundant source
ælmihtiȝ ȝob.		almighty God,
bómрæſt buȝeþa.	10	powerful in good.
þa ȝýt bриhten cpæð.		Again *the* Lord spake,
рulbриeſ ealboр.		*the* Chief of glory,
рóрb-tó nóe.		words to Noah:—
týmað nú ȝ tiebрað.		'Teem now and propagate,
tíрeſ bриucað.		enjoy dominion,
mid ȝeрeán рriýðo.		peace with delight,
рýllað eoрðan.		fill *the* earth,
eall ȝeíceað.		increase all *things*;
eop iſ eðel-ſtól.		to you is *a* habitation,
holmeſ hlæſt.	20	*the* burthen of *the* sea,
ȝ heoрon-рuȝla[a].		*the* fowls of heaven,
ȝ рilbu beoр.		and *the* wild beasts,
on ȝeрealb ȝeрealb.		in power given,
eoрðe ælȝрéne.		*the* all-green earth,
ȝ eacen рeoh.		and increasing cattle:
næррe ȝe mid blóde.		Never *do* ye with blood
beob-ȝeрeoрbu.		your table-meals
unáрlice.		impiously
eoррe þicȝeað.		take,
beрmiten mid рýnne.	30	defiled with sin,
рapl-bриeoрe.	[75]	with blood of life:
ælc hine рelрa.		Each himself
æрieſt beȝрinðeð[b].		first depriveth

[a] The sense requires that we should read рuȝlaȝ.

[b] I am unable to assign any other interpretation of the word beȝрinðan than that given in Lye, and which, though formed, it seems, merely from the context, is probably the correct one.

ȝaſtef ðuȝeðum.	of *his* soul's happiness
þæra[a] þe mid ȝáref orðe-	who, with weapon's point,
oðrum aldor oðþrinȝeð.	life from another forceth;
ne þearf he þý ebleane ȝefeón-	he need not exult at his reward,
móð-ȝeþance.	in *his* mind's thoughts,
ác ic monnef feorh[b].	for I man's life
to flaȝan feðe.	will require of *the* slayer
fyrðor micle.	much *the* more,
⁊ to bróðor-banan.	and of the fratricide,
þæf þe blóð-ȝýte.	for that *he* bloodshed,
pæll-fýll pefef.	slaughter of man,
pæpnum ȝefrpeðeð.	with weapons perpetrateth,
morð mid mundum.	murder with *his* hands.
mon pæf to ȝodef.	Man was to God's
anlícnefſe.	likeness
æfreft ȝefceapen.	first shapen;
ælc hafað maȝ-ſlite.	each hath *the* image
metodef ⁊ engla.	of *the* Creator and *the* angels;
þafa þe healdan file.	those that will observe
halȝe þeafaf.	the holy ordinances
peaxað ⁊ fruðað.	shall wax and flourish,
filna brucað.	enjoy desires,
áfa on eorðan.	riches on earth.
æðelum fýllað.	Fill with your noble
eoffre from-cýnne.	offspring
folðan fceataf.	*the* regions of earth,
teamum ⁊ tuðre.	with *your* families and progeny.
ic eof treora þæf.	I to you for this my pledge
míne felle.	will give,
þ ic on miðdan-ȝeard.	that I upon mid-earth
næfre égof-here.	*the* torrent-host never
eft ȝelæde.	again will lead,
pæter ofer fíð land.	*the* water over *the* wide land:

[a] MS. and Junius þæne.

[b] My translation of this and of the three following lines is rather in conformity with the text of Scripture than from any authority for feðe in the signification of *require*: this verb does not seem to occur elsewhere.

ȝe on polcnum þæȝ.		of this ye in *the* skies
oft ȝelome.		full oft
ȝȝiet-tácen.		*a* sensible token
maȝon ȝceapiȝan.		may behold,
þonne ic ȝcúin-boȝan.		when I *my* shower-bow
mínne iepe.		display,
þ ic monnum þaȝ.		that I with men this
pæpe ȝelæȝte.		compact make,
þenden populb ȝtandeð.		while *the* world standeth.'
ða pæȝ ȝe ȝnotȝa.	10	Then was the wise
ȝunu lamehep.		son of Lamech
of ȝéne acumen.		come from *the* vessel,
ȝlóde on laȝte.		after *the* flood,
mid hiȝ eaȝonum þȝim.		with his three sons,
ýnȝeȝ hýnde.		guardians of *the* heritage,
ȝ heonȝa ȝeopeȝ píf.		and their four wives;
némde pæȝon.		*these* were called
peȝcoba olla.		Percoba, Olla,
olliua olliuani[a].		Olliva, Ollivani;
pæȝȝæȝt metod.	20	the righteous lord,
pætȝa láfe.		with *the* survivors from the waters.
hæleð hýȝe ȝófe.		The chiefs renowned
hátene pæȝon.		were called,
ȝuna nóeȝ.		Noah's sons,
ȝém ȝ cham.		Shem and Ham,
iafeð þȝidda.		*the* third Japhet.
ȝȝom þam ȝum-ȝincum.		From these patriarchs
ȝolc ȝelubon.		descended nations,
ȝ ȝeȝýlleb peaȝð.		and was filled
eall þeȝ middan-ȝeaȝb.	30	all this mid-earth
monna beaȝnum:-		with *the* children of men.

[a] See Dialogue between Saturn and Solomon, in 'Analecta Anglo-Saxonica,' p. 97.

XXIIII.

Ða nóe onȝan.
nıþan ȝtefne.
mıb hleo-maȝum.
hám ȝtaðelıan.
ȝ to eoȝðan hım.
æteȝ tılıan.
þon ȝ þoȝhte.
þín-ȝeaȝb ȝette.
ȝeoþ ȝéða þela. [76]
ȝohte ȝeoȝne.
þa hım þlıte beoȝhte.
þæȝtmaȝ bȝohte.
ȝeáȝ-toȝhte ȝıþe.
ȝȝéne ȝolde.
ða þ ȝeeode.
þ ȝe eadeȝa þeȝ.
on hıȝ þícum þeaȝð.
þíne bȝuncen.
ȝþæȝ ȝýmbel-þeȝuȝ.
ȝ hım ȝelþa ȝceaþ.
ȝeaþ oþ líce.
ȝþa ȝeȝýȝne ne þæȝ.
læȝ þa hım-nacob.
he lýt onȝeat.
þ hım on hıȝ ınne.
ȝþa eaȝme ȝelamp.
þa hım on hȝeðȝe.
heaþob-ȝþıma.
on þæȝ halȝan hoþe.
heoȝtan clýþte.
ȝþrðe on ȝlæpe.
ȝeþa neaȝþobe.
þ he ne mıhte.
on ȝemýnb-bȝepen.

XXIIII.

Then Noah began
anew in concert
with *his* kindred,
to found *a* home,
and on earth for himself
to prepare food.
He laboured and wrought,
a vineyard set,
sowed many seeds,
sought diligently,
when to him, in beauty splendid,
fruits should bring,
bright yearly gifts,
the verdant earth.
Then it chanced
that the blessed man,
in his dwelling, was
with wine drunken,
slept, with feasting weary,
and himself cast
the garment from *his* body,
so as was not seemly.
Then *he* lay naked of limb;
he little knew
that to him, in his abode,
it would fall out so ill,
when, in *his* breast,
a swimming of *the* head,
in the holy *man's* house,
seized *his* heart;
strongly, in *his* sleep,
his senses were narrowed,
so that he might not,
in *his* mind's swoon,

hine handum ſelf.		himself, with *his* hands,
mid hiæſle ſnÿon.		with *his* garment cover,
⁊ ſceome þeccan.		and nakedness conceal,
ſpa ſeſceapu þæron.		as *the* precepts were
þeonum ⁊ þÿſum.		to men and women,
ſiððan ſuldreſ þegn.		since that *the* minister of glory
uſſum fæder ⁊ meder.		to our father and mother,
fÿrene ſpeorde.		with fiery sword,
on laſte beleac.		behind *them* closed
lifeſ eðel.	10	*the* land of life.
ðá com ǽreſt.		Then came first
cam miſðian.		Ham entering,
earona nóeſ.		Noah's son,
þær hiſ aldor læg.		where his parent lay
þeorhðe ſorſtolen.		of life deprived;
þær he ſneondlice.		there he kindly
on hiſ ǽgenum fæder.		on his own father,
ǽre ne polde.		with reverence would not
ſeſceapian.		look,
ne þa ſceonde hurn.	20	nor the shame at least
hleo-magum helan.		from *his* kinsmen hide,
ác he hlihende.		but he, laughing,
broðrum ſæide.		to *his* brothers said
hu ſe beorn hine.		how the chief
réſte on recede.	[77]	was resting in *his* house.
hie þa raðe ſtóron.		They then quickly stept,
heora andþlitan.		their faces
inbeþriſenum.		wrapped
under loðum liſtum.		carefully under *their* mantles,
þ hie leoſum men.	30	that they to *the* beloved man
ſeóce ſeſnemede[a].		might afford succour.
ſóde þæron beſen.		Good were both,

[a] My version of line 27 requires that we should read ſeſnemedon in the plural; but repeated instances occur, in subsequent parts of the poem, of a verb with a singular termination joined to a plural nominative. The phrase ſeóce ſeſnemede occurs also in Beowulf, p. 16, l. 4.

ſém ⁊ ıapeð.	[78]	Shem and Japhet.
ða oſ ſlǽpe onbræȝð.		Then from sleep awoke
ſunu lámeheſ.		*the* son of Lamech,
⁊ þa ſóna onȝeat.		and then straight perceived
þ hım cýne ȝóðum.		that to him, by nature good,
chám ne polde.		Ham would not,
þa hım pæſ áne þeaſſ.		when respect to him was needful,
ænıȝe cýðan.		manifest any
hýldo ⁊ tıeopa.		love and faith;—
þ þam halȝan pæſ.	10	that to the holy man was
ſáſ on móde.		in mind painful:
onȝan þa hıſ ſelfeſ beaſn.		then *he* began his own child
ſóſıdum ſýſȝean.		with words to curse,
cpæð he peſan ſceolde.		said he should be
hean undeſ heoſnum.		abject under heaven;
hleo-maȝa þeoſ.		*his* brethren's servant
cham on eoſþan.		Ham *should be* on earth.
hım þa cpýðe ſýððan.		Him these words, in aftertimes,
⁊ hıſ ſſom-cýnne.		and his posterity,
ſſécne ſcóðon.	20	o'erwhelmed with woe.
þa nýttade.		Then enjoyed
nóe ſıððan.		Noah afterwards,
mıð ſunum ſínum.		with his sons,
ſíðan ſıceſ.		*the* ample realm,
ðſeo hunð ſıntſa.		three hundred winters
þıſſeſ lífeſ.		of this life,
ſſeo men æfteſ ſlóðe.		free men after *the* flood,
⁊ ſıftıȝ eac þa he ſoſð ȝepát.		and fifty eke, when he went hence.
ſıððan hıſ eafoſan.		His sons afterwards
eað bſýttedon.	30	enjoyed prosperity,
beaſna ſtſýndon.		begat children:
hım pæſ beoſht pela.		to them was shining wealth.
ða peaſð ıafeðe.		Then to Japhet was
ȝeoȝoð afebeð.		*a* youthful offspring born,
hýhtlıc heoſð-peſoð.		*a* joyous family
heafoð-maȝa.		of princes,

ſuna ȝ bohtſa.
he þæȝ ſelfa til.
heolb á líce.
eðel-bſeamaſ.
blæb mib beaſnum. [79]
oð þ bſeoſta hoſb.
ȝaſt ellor ſúſ.
ȝanȝan ſceolde.
tó ȝobeſ bóme.
ȝeomor ſiððan.
fæder flett-ȝeſtealb.
ſſeondum dálde.
ſſæſum ȝ ȝeſibbum.
ſunu ſafeðeſ.
þæȝ teameſ þæſ.
tubdor ȝeſýlleb.
únlýtel dál.
eorðan ȝeſceafta.
ſſilce chameſ ſuno.
cende þuſdon.
earoſan on eðle.
þa ýldeſtan.
chúſ ȝ chám.
hátene þáſon.
ſul ſſeolice ſeorh.
ſſum-beaſn chámeſ.
chúſ þæȝ æðelum.
heafob-ſíſa.
ſilna bſýtta.
ȝ ſorulb-buȝeða.
bſoðſum ſínum.
botl-ȝeſtſeona.
fæder on láſte.
ſiððan ſorð-ȝeſát.
chám of líce.

sons and daughters.
He was himself good,
ever possessed dominion,
domestic pleasures,
prosperity with *his* children,
till that *the* treasure of *his* breast,
his spirit, elsewhere quickly
must depart,
to *the* doom of God.
Gomer afterwards
his father's dwelling-place
dealed to *his* friends
dear, and *his* relations,
Japhet's son.
From this family[a] was
posterity replenished,
no small part
of earth's creatures.
In like manner of Ham, sons
were born,
children in *the* land,
the eldest
Cush and Canaan
were called,
of soul most liberal,
Ham's firstborn,
Cush of men was
chief ruler,
dispenser of desires
and worldly goods
to his brothers,
of household treasures,
after *his* father,
when that departed hence
Ham from *the* body.

[a] Literally *this team*.

þa hum cpealm ȝeſceob.		When him [Cush] death o'erwhelm-
ſe maȝo-ſæſſa.		The kindred chief [Canaan] [ed.
mæȝðe ſínne.		to his tribe
ðómaſ ſæȝde.		pronounced judgements,
oð þ hiſ ðoȝoſna pæſ.		till that of his days was
ſím aúſnen.		*the* number run out;
þa ſe ſunc aȝeaf.		then the prince resigned
eorð-cunde eab.		earthly happiness,
ſohte oðer líf.		sought another life.
fæderne bróðer[a].	10	Of his father's brother
frum-bearn ſrððan.		*the* firstborn, then,
earona chúſeſ.		*the* son of Cush,—
ýnſe-ſtóle peolb.		held *the* hereditary seat,
ſíð-mére pep.		*a* man far-famed,
ſſa uſ ȝeſſuru ſeczeð.		as *the* Scriptures tell us;
þ he mon-cýnneſ.		*so* that, of *all* mankind, he
mæſte hæfde.		had most,
on þam mél-ðaȝum.		in those days,
mæȝen ȝ ſtrenȝo.		power and strength.
ſe pæſ babýloneſ.	20	He of Babylon was
brego ríceſ frúma.		lord, the empire's founder:
érreſt æðelinȝa.		first of princes, *he*
eðel-ðrým onhóf.		*his* country's majesty exalted,
ríymde ȝ réndre.		increased and reared.
reorð pæſ þa ȝieta.		*The* language was as yet,
eorð-buendum.		of dwellers upon earth,
án ȝemæne:-		one universal.

XXV.		XXV.
Spilce of cámeſ.		Thus from Ham's
cneoriſſe póc.		family arose
pep-mæȝða ſela.	30	many tribes of men,
of þam síð folc.		from whom *a* wide-spread people,
cneo-rím micel.		*a* great progeny,

[a] That is, of Canaan. The person meant, though not named, is Nimrod the son of Cush, who succeeded his paternal uncle Canaan.

cenneb þæron.
þa þeaɿð ɿéme.
ɿuna ⁊ bohtɿa.
on þoɿulb-ɿíce.
þoɿn aɿebeb.
ɿɿeoɿa beaɿna.
æɿ ðon þoɿð-cuɿe.
ɿintɿum þæl-ɿeɿte.
þeɿobeɿ alboɿ.
on þæɿe mægðe. 10
þæɿon men tile.
þaɿa án þæɿ.
ébeɿ hátten.
eaþoɿa ɿémeɿ.
oɿ þam eoɿle þóc.
únɿím þeoba.
þa nu æðelingaɿ.
ealle eoɿð-buend. [80]
ebɿéi hatað.
ɿeɿiton him þa eaɿtan. 20
æhta læban.
ɿeoh ⁊ ɿeoɿme.
ɿolc þæɿ ánmod.
ɿóɿe ɿuncaɿ.
ɿohton ɿúmɿe land.
oð þ hie becomon.
coɿðɿum miclum.
ɿolc ɿeɿende.
þæɿ hie ɿæɿtlice.
æðelinga beaɿn. 30
eaɿb ɿenamon.
ɿeɿetton þa ɿennaɿ.
ɿíðne ⁊ ɿíðne.
leoda ɿæɿɿan.
leoɿum mannum heoɿa.
ɿeáɿ-dagum.

were born.
Then to Shem was
of sons and daughters,
in *the* world's kingdom,
brought forth *a* number
of noble children,
ere that preferred
to winters *his* death-bed
the people's elder.
In that tribe
the men were good;
of these one was
Eber called,
the son of Shem;
from that earl sprang
nations unnumbered,
which people now,
all dwellers upon earth,
call Hebrews. [east,
These then departed from *the*
leading *their* possessions,
cattle and stores:
the folk was unanimous,
renowned men;
they sought *a* land more spacious,
till that they came,
in great multitudes,
the travelling people,
to where they firmly
(*the* children of men)
a habitation took.
Then *they* occupied Shinar,
spacious and wide,
the people's chieftains,
with their beloved men,
in days of yore.

grene ponzaſ.	*The* green plains
ſægre ſolban.	of fair earth
him ſoſðpeaſðe.	forward to them,
on ðære dæg-tíde.	at that time,
ðuguðe pæſon.	were in produce;
ſilna gehwilceſ.	of every thing to be desired
peaxende ſpeð.	*was an* increasing plenty.
ða þæſ mon mænig.	Then there many *a* one
be hiſ mæg-ſíne.	of his kinsman
æðeling ánmoð.	(*each* man with one accord
oðeſne bæð.	another) prayed,
þæſ hie him to mæſðe.	that they, in glory to themselves,
ér ſeo mengeo eft.	(ere *the* multitude again
geond ſolban beaſn.	among *the* sons of earth
toſaſan ſceolde.	should journey,
leoda mægðe.	*the* tribes of nations,
on land-ſocne.	in search of land,)
buſh geſoſhte.	might found *a* city,
⁊ to beacne toſſ.	and, for *a* sign, *a* tower
úp aſérðe.	up might rear
to ſoðoſ-tunglum.	to *the* stars of heaven;
þæſ þe hie geſohton.	after that they had sought
ſenneſa ſeld.	*the* plains of Shinar.
ſſa þa ſoſe-meahtige.	Thus the prepotent
ſolceſ ſæſſan.	chieftains of *the* folk,
þa ýldeſtan.	the eldest,
oft ⁊ gelome.	oft and frequently
liðſum gefunedon.	lived in pleasures,
láſum ſohton.	sought by guiles
peſaſ to peoſce.	men to *that* work,
⁊ to ſſohtſcipe.	and to crime,
oð þ ſoſ ſlence.	till that for arrogance,
⁊ ſoſ ſonhýgbum.	and for madness,
cýðdon cſæft heoſa.	*they* their craft manifested;
ceaſtſe ſoſhton.	*a* city wrought,
⁊ to heoſnum úſ.	and up to heaven

hlæðræ ræfnðon.	ladders reared,
ſtrengum ſtepton.	vigorously raised
ſtænnene peall.	*the* stony rampart,
oþer monna gemet.	above men's standard,
mærðа georne.	for glory eager,
hæleð mid honda.	*the* people with *their* hands.
þa com halig god.	Then came *the* holy God,
þera cneoriſſa.	of *the* progeny of men
þeorc ſceaþigan.	*the* work to view,
beorna burh-ſæſten.	10 *the* chieftains' urban fastness,
⁊ þ beacen ſomed.	and that beacon also,
þe to roberum úp.	which, upward to *the* skies,
ræfran ongunnon.	to rear began
adamer earoran.	*the* sons of Adam:
⁊ þæſ únræder.	and for this ill design
ſtíð-ferhð cyning.	*the* King stern of mind
ſteore geſremede.	framed *a* punishment,
þa hé réðe mód.	when, wroth of mood, he
reorde geſette.	made *the* tongues
eorð-buendum.	20 of earth's inhabitants
úngelice.	unlike;
þ hie þære ſpræce.	that of that speech they
ſped ne ahton.	no benefit might have.
þa hie gemittoon.	When they met,
mihtum ſpedge.	in might abounding,
teoche æt toſre.	*the* leaders at *the* tower,
getalum mýclum.	in numbers great,
peorcer þíran.	*the* work's directors;
ne þær þer-mægða.	there, of *the* tribes of men, not
ænig þiſte.	30 any knew
hpæt oðer cpæð.	what other said;
ne meahte hie geþuðan.	[81] nor might they agree
peall ſtænenne.	*the* stony rampart
úp ford timbran.	upward to construct;
ác hie earmlice.	but they miserably
heapum tohlóðon.	in bodies separated,

hleoðrum ȝebælde. — in sounds divided:
þæȝ óðere. — to other was
æȝhwilc worden. — become each
mæȝ-burh ȝremde. — tribe *a* stranger,
ȝróðan metod tobræd. — after *the* Lord had scattered
þurh his mihta ȝreb. — through dint of his might
monna ȝþræce. [82] — *the* speech of men.
tofóran þa. — Then departed
on ȝeoper þeȝaȝ. — on four ways
æðelinȝa bearn. — *the* sons of men,
únȝeþeode. — dispersed,
on land-ȝocne. — in search of land:
him on lafte bu. — behind them, both
ȝtiðlic ȝtán-torr. — *the* rugged tower of stone,
ȝ ȝeo ȝteape burh. — and the steep burgh,
ȝamod ȝamforht. — alike half-wrought,
on ȝennar ȝtóð. — on Shinar stood.
þeox þa under þolcnum. — Then under heaven waxed
ȝ þriðade. — and flourished
mæȝ-burȝ ȝémeȝ. — the race of Shem,
oð þ mon aþóc. — until that one raised up
on þære cneoruȝȝe. — in that family
cýne-bearna rím. — *a* number of princely children,
þancol-mod þer. — *a* man of grateful mind,
þearum hýðrȝ. — in manners heedful.
þurðon þam æðelinȝe. — To that man
earfoðan acende. — was offspring born
in babilone. — in Babylon,
bearn aȝebed. — children brought forth,
ȝreolicu tu. — two comely *ones*;
ȝ þa ȝrum-ȝaran. — and those patriarchs,
hæleð mȝe þóȝe. — renowned chiefs,
hátene þæron. — were called
abraham ȝ áron. — Abram and Haran.
þam eorlum þæȝ. — Was to those earls
ȝrea enȝla bám. — both, the Lord of angels

ſneonb[a] ⁊ alboſ.		friend and patron.
ða peaſð ááſnone.		Then was to Haran
eaſoſa ſebeb.		a son born,
leoſlic on líſe.		lovely in life,
ðam pæſ loth noma.		whose name was Lot.
ða mazo-ſuncaſ.		These kinsmen
metobe zeþunzon.		worshipped *the* Lord,
abſaham ⁊ loth.		Abram and Lot,
unſoſcuðlice.		undissemblingly,
ſſa hum ſſom ýldſum.	10	as to them, from *their* elders,
æðelu pæſon.		*their* natures were,
on poſulb-ſíce.		in *the* world's kingdom;
ſoſðon hie síbe nu.		therefore they widely now
buzeðum bémað.		by *their* virtues judge
bſuhta beaſnum:-	[83]	*the* children of nations.
þa þæſ mæleſ pæſ.		Then of the time was
meaſc azonzen.		*the* limit passed,
þ hum abſaham.		that for him Abram
ıbeſe bſohte.		should bring *a* female,
síſ to háme.	20	*a* wife to *his* home,
þæſ he síc ahte.		*to* where he had a dwelling,
ſæzeſ ⁊ ſneolic.		fair and goodly.
ſeo ſæmne pæſ.		The damsel was
ſaſſa háten.		called Sarah,
þæſ þe uſ ſeczeð béc.		from what books tell us.
hie þa ſuntſa ſela.		They then many winters
poſulb bſýttebon.		enjoyed *the* world,
ſunc ætſomne.		*their* wealth together
ſibbe heolbon.		held in peace,
zeáſa menzeo.	30	many years;
no hſæðſe zıſeðe peaſð.		yet was *it* not given
abſahame þa zýt.		to Abram as yet,
þ hum ýſſe-peaſb.		that him heirs
ſlite-beoſht ıbeſ.		*the* woman bright in beauty

[a] MS. and Junius ſneob, the scribe having evidently neglected to write the line over the o (ō), equivalent to on.

on poruld bruhte.
ſarra abrahame.
ſuna ⁊ dohtra.
ȝeſæt him þa mid eorle.
oſer caldea folc.
ferran mid feorme.
fæder abrahameſ.
ſnotor mid ȝeſibbum.
ſecean folde.
cananea land.
hine cneoþ-mæȝaſ.
metode ȝecóſene.
mid-ſiðedon.
oþ þære eðel-týriþ.
abraham ⁊ loth.
him þa cýne ȝóde.
on carran.
æðelinȝa bearn.
earb ȝenamon.
feraſ mid ſíſum.
on þam ſícum hiſ.
fæder abrahámeſ.
feorh ȝefealde.
færiræſt hæle.
ſintra hæfde.
tra hund teontiȝ.
ȝeteled ſíme.
⁊ ſíſe eac.
þa he forð ȝeſæt.
miſſerium ſriðb.
metodſceaft ſeón.
ða ſe halȝa ſpræc.
heofon-ſícef feard.
to abrahame.
éce drihten.
ȝefiſt þu nú ſeran.

into *the* world should bring,
Sarah to Abram,
sons and daughters.
Departed then with *his* family,
over *the* Chaldæan nation
to journey with *his* stock,
the father of Abram;
the sagacious with *his* kinsfolk
would seek
Canaan's land.
Him *his* relatives,
by *the* Lord chosen,
accompanied
from that country,
Abram and Lot.
The good by nature then for them
in Harran,
the children of men,
took *an* abode,
the husbands with *their* wives.
In these dwellings
Abram's father
his life resigned;
the righteous chief
had winters
two hundred,
in number told,
and five also,
when he departed,
stricken in years,
to see *the* Godhead.
Then spake the holy
Guardian of heaven's kingdom
to Abram,
the Lord eternal:—
'Depart thou now journeying,

⁊ þíne fáre léban.		and leading thy family,
ceapaſ to cnoſle.		*thy* cattle for progeny;
carran offiſ.		Harran renounce,
fæder eðel-ſtól.		*thy* father's country;
far ſwa ic þe háte.		go as I command thee,
monna leofoſt.		most beloved of men,
⁊ þu mínum fel.		and *do* thou well my
láran hýre.		precepts obey,
⁊ þæt land ſeſéc.		and seek the land
þe ic þe ælgrene.	10	all green which I to thee
ýſan ſille.		will show,
bráde ſolðan.		a wide country:
þu ſebleſſad ſcealt.		thou blessed shalt,
on mundbýrde.		in my protection
mínre lifian.		live:
ſif ðe æniſ.		if thee any
eorð-buendra.		of earth's inhabitants
mid feán ſnéteð.		with evil greet,
ic hine ferſwðo on.		I *my* curse on him
míne ſette.	20	will set,
⁊ mód-hete.		and *my* hatred,
longſumne nið.		lengthened enmity:
liſſe ſelle.		comforts will *I* give,
filna fæſtme.	[84]	fruit to *their* desires,
þam þe furðiað.		to those who honour *thee.*
þurh þe eorð-buende.		Through thee *the* dwellers upon
ealle onfóð.		shall all receive [earth
folc-bearn frioðo.		(*the* children of *the* nations) peace
⁊ frioðoſcipe.		and friendship,
bliſſe mínre.	30	my bliss
⁊ bleſſunge.		and blessing,
on ſoruld-ríce.		in *the* world's kingdom:
friðende ſceal.		increasing shall
mæðe þínre.		of thy tribe
mon-rím ſeran.		*the* number be,
friðe under ſwegle.		abundantly under heaven,

ſunum ⁊ ðohtþum.
oð þ ſþomcýme.
ſolde þeoþðeð.
þeod-lond monig.
þíne geſýlleð. [85]
hum þa abþaham gepát.
æhte lǽdan.
of egipta.
eðel-meaþce.
gum-cýþtum gód.
golde ⁊ ſeolfþe.
ſþiðþeoþm ⁊ gefælig.
ſþa hum ſigoþa þeaþð.
þaldend ýþþeþ.
þurh hiſ þóþð abeáð.
ceapaſ ſþom caþþan.
ſohton cananéa.
lond ⁊ leod-geaþð.
þa com leof gode.
on þa eðel-tuþþ.
ıðeþa lǽdan.
ſþæþe gebeddan.
⁊ hiſ ſuhtþan.
þíf on þillan.
þintþa hæfde.
fif ⁊ hund ſeofontig.
ða he fáþan ſceolde.
caþþan ofgifan.
⁊ cneoþ-magaſ.
hum þa þeþan gepát.
fæðeþ ælmihtigeſ.
láþe gemýndig.
land ſceaþian.
geond þa folc-ſceaþe.
be ſþean hæþe.
abþaham þíde.

with sons and daughters,
till that with *thy* offspring
the earth shall be
(many *a* nation)
filled.'
Abram then departed,
leading *his* wealth
from *the* Egyptians'
country limit,
(in wealth abundant,
gold and silver,
bold and fortunate,)
as him *the* Lord of triumphs,
our Ruler,
through his word commanded,
(*his* goods from Harran.)
They sought *the* Canaanites'
land and territory.
Then came *the* friend of God
into that country,
leading *the* women,
the dear sharer of *his* bed,
and his brother's son's
wife willingly.
Winters *he* had
five and seventy,
when he must travel,
Harran forsake,
and *his* kinsmen.
Then *he* went journeying,
of *the* almighty Father's
precepts mindful,
the land to view,
among the nation-hordes
at *the* Lord's behest,
(Abram widely)

oð þ ellen-ríof.		till that *the* chief renowned
to riem com.		to Sichem came,
riðe rpebig.		in *his* journey prosperous,
cýnne cananeig.		to *the* kin of Canaan.
þa hine cýning engla.		Then *the* King of angels
abrahame.		to Abram
ierbe relfa.		himself revealed,
bómfæft perneba.		(firm Judge of nations);
⁊ bruhten cpæð.		and *the* Lord said:—
þif if reo eorðe.	10	'This is the earth
þe ic ælgrene.		all-green which I
tuðre þínum.		to thy progeny
torhte rille.		will (brightly
pæftmum gerló[a].		with fruits adorned)
on gerealb bón.		in power make,
rúme ríce.		*a* spacious realm.'
þa re rinc gode.		Then the chief to God
ri-beð porhte.		*an* altar wrought,
⁊ þa palbende.		and to *the* Powerful then,
lífef leoht-frumman.	20	*the* Author of life's light,
lác onfægde.		*an* offering sacrificed,
gafta helme.	[86]	to *the* Protector of spirits.
him þa gýt gefár.		Then again departed
abraham eaftan.		Abram from *the* east,
eagum plitan.		with *his* eyes to look
on lande cýft.		on *the* land's excellence.
liffe gemunde.		He *the* love remembered,
heofon-peardef gehát.		*the* promise of heaven's Guardian,
þa him þurh halig púrð.		which to him, thro' *his* holy word,
rigora relf cýning.	30	himself *the* King of triumphs
fóð gecýðde.		had in sooth declared:
oð þ bruht-perraf.		till that *the* fellow-men
burgubum gefóran.		prosperously journeyed
þær if botl pela[b].		*to* where is *a* rich dwelling

[a] I have given Lye's interpretation of gerló, which seems justified by the context. The word is of singular form, and seems not to occur elsewhere.

[b] For the substantive rela, perhaps we should read relig, *rich, wealthy*, &c.

bethlem háten.	Beth-el called.
beorn blíðe-móð.	*The* chief blithe of mood
⁊ hiſ broðor ſunu.	and his brother's son
ſorð oſer ſórran.	journeyed forth over
folc-mæro land.	populous lands,
eaſtan mid æhtum.	from the east with *their* possessions,
áfræſte men.	pious men,
peall-ſteapan hleoðu.	*over* wall-steep mountains,
⁊ him þa síc curon.	and chose them there *a* home,
þær him ſlíte-beorhte.	where to them with beauty bright
ponzaſ zeþuhton:.	the fields appeared.

XXVI.

Abraham þa.	Abram then
oðere ſíðe.	*a* second time
ſi beð porhte.	*an* altar wrought:
he þær þórðum zoð.	he there God with words
torhtum cizðe.	fervent called,
tiber onſæzde.	*an* offering dedicated
hiſ líf-ſrean.	to his life's Lord.
him þæſ[a] leán azeaf.	*He* there gave him *a* gift,
nalleſ hneaplice.	not sparingly,
þurh hiſ hand meteð.	through his hand meting *it*
on þam zleð-ſtýðe.	on the ember-place,
zum cýſtum til.	*the* man in wealth abounding.
ðær ræſ-bora.	There *the* bold leader
þraze ſíððan.	*a* while after
pícum punode.	lived in *those* dwellings,
⁊ ſilna breac.	and *his* desires enjoyed,
beorn mid brýðe.	*the* chieftain with *his* bride,
oð þ broh-þrea.	until that dire calamity
cananea peaðð.	was to *the* Canaanites'
cýnne zeteneze.	kin grievous;
hunzeſ ſe heaſda.	the hard hunger,
hám ſittendum.	to *the* home-sitting

[a] For þæſ I suspect we should read þæſ.

ſæl-ȝnum peȝum.
him þa ſíſ-hýðiȝ.
abȝaham ȝepác.
on eȝýpce.
ðȝihtne ȝecóȝen.
ðȝohtað ſécan[a].
ſleah pæȝſæſt peán.
pæſ þ ſíce to ſtȝangȝ.
abȝaham maðelode.
ȝeſeah eȝýpta.
hoȝn-ſele hpíte.
ȝ hea-býȝiȝ.
beoȝhte blícan.
onȝan þa hiſ bȝýð ſȝea.
ſíſ-hýðiȝ peȝ.
póȝðum læȝan.
ſiððan eȝýpte.
eaȝum moton.
on þínne plice plitan.
plance moniȝe.
þonne æðelinȝa.
eoȝlaſ pénað.
mæȝ ælf-ſcieno.
þ þu mín ȝe.
beoȝht ȝebeðda.
þe pile beoȝna ſum.
him ȝeáȝnian.
ic me on-aȝen[b] mæȝ.
þ me ȝȝaðȝa ſum.
pæpneſ ecȝe.
ſoȝ ſȝeonð-mýnde[c].

men fatally stern.
Then *the* wise-heedy
Abram departed,
in Egypt,
the chosen of *the* Lord,
to seek *a* sojourn:
the righteous fled from calamity,
the infliction was too strong.
Abram spake—
10 *he* saw *the* Egyptians'
white turreted habitations
and metropolis
brightly glitter.
Began then his bride *the* chief,
the wisely cautious man,
by words to teach:—
'Since *the* Egyptians,
with *their* eyes, may
on thy beauty gaze,
20 many proud *ones*;
when of men
the earls ween,
woman of elfin beauty!
that thou art my
bright consort,
thee will some chieftain
for himself possess:
I for myself may fear
[89] that me some enemy,
30 with weapon's edge,
through hostile mind,

[a] This phrase occurs also in the poem of the Phœnix: ȝ hi ſeoȝ þonan. in þaſ ðeað-ðene. ðȝohtað ſohton. Exeter MS. fol. 61 b.

[b] For on-aȝen I suspect we should read on-eȝan.

[c] I have translated as if ſeonð-mýnde had stood in the text, which seems to be the true reading, though the other may perhaps be justified, and rendered, *through amorous mind.*

þeoþne beneotte.	of life deprive.
ſaȝa þu ſaþþa.	Say thou, Sarah,
þ þu þe ſpeoſtoþ mín.	that thou art my sister,
líceſ mæȝe.	*my* body's kin:
þonne þe leoð-þeþaſ.	when thee *the* men of *the* country,
ſþembe ſþucȝen.	*the* strangers, ask,
hþæt þe ſþeonð-luſu.	what may be *the* friendly love[a]
ellðeoðrȝþa.	of *the* foreigners,
úncep tþeȝa.	of us two
þeoþþen cumenþa.	10 come from afar;
þu him ſæſte hél.	*do* thou from them strictly hide
ſóðan ſþþæce.	true speech, ——
ſþa þu mínum ſcealt.	so thou shalt my
þeoþne ȝebeoþȝan.	life secure,
ȝif me ſþeoðo ðþihten.	if *the* kind Lord to me,
on þoþuld-þíce.	in *the* world's kingdom,
þaldend uſſeþ.	our Ruler,
án ælmihtiȝ.	the Almighty, grant,
ſþa he ǽþ ðýde.	as he erst did,
lenȝþan líſeſ.	20 longer life,
ſe uſ þaſ lade ſceóþ.	who hath shaped this way for us,
þ þe on eȝiptum.	that, among *the* Egyptians, we
ǽþne ſceolde.	might, with honour,
ſþemena ſþuclan.	desire benefits,
⁊ uſ ſþemu ſécan.	and to us seek advantages.'
þa com ellen-þóſ.	Then came *the* bold
eoþl ſiðian.	earl journeying,
abþaham mid æhtum.	Abram with *his* stores,
on eȝýpte.	into Egypt,
þæþ him þolc-þeþaſ.	30 where to him *the* people
ſþembe þæþon.	were strangers,
þine úncuðe.	unknown men.
þóþðum ſþþæcon.	Spake with words,
ýmb þæſ þíſeſ þhte.	about the woman's beauty,
þlonce monȝe.	many proud *ones*,

[a] That is, *of what nature the connexion may be.*

ðuȝeðum bealle.	of virtues void:
hun ðruhtlicu mǽȝ.	to them a noble damsel,
onflite[a] modȝum.	in mien to *the* proud
mænezum ðuhte.	many *she* seemed,
cynnȝes þeȝnum.	to *the* king's thanes:
hie þ cuð ðýðon.	they that made known
heofna folc-frean.	to their nation's lord,
ȝ fæȝerro lýt[b].	and yet fairer
for æðelnȝe.	before the prince
ides funnon.	10 the woman represented;
ác hie farran.	for they Sarah's
fridof micle.	much more
fýnfumne flite.	winsome beauty
fóndum heriedon.	praised with *their* words,
oð þ he læðan hehte.	until that he bade lead
leoflic fríf to.	*the* lovely woman to
his felfes fele.	his own palace:
fincas brýtta.	*the* dispenser of treasure,
æðelinȝa helm.	protector of men,
hehte abrahame.	20 bade *them* Abram
ðuȝuðum fœpan.	exalt with honours.
hræðere ðruhten weard.	Yet *the* Lord was,
frea faraone.	*the* Supreme, towards Pharaoh
fah ȝ ýðre.	hostile and angry,
for fríf-mýne.	for woman-love
þæs fraðe ongeald.	*he* therefore dearly paid,
hearde mid hirum.	hardly, with *his* household,
hæȝstealdra fýn.	his unlicensed joy[c].
ongæt hræðere.	Yet understood
ȝumena aldor.	30 *the* chief of men

[a] MS. and Junius, on flite.

[b] The word lýt signifies, according to Lye, *vultus*: he thus renders the passage, ȝ fæȝerro lýt ides funnon, *pulchriorem vultum fœminæ sole*. But I have no doubt that for lýt we ought to read ȝýt, and that funnon is the pret. pl. of some verb unrecorded in A. S., probably cognate with the Islandic sanna, *comprobare, demonstrare, verum prædicare (aliquid), confirmare*.

[c] Literally, *his joy of bachelors*.

hpæt him ꝑalbenb ꝑnæc.		what *the* Lord avenged on him,
pite-ꝑpingum.		with whips of punishment,
hehte him abꝑaham tó.	[90]	commanded to him Abram[a],
eꝑerum ꝑeðꝑenbne.		with fears tormented,
bꝑego eꝑipto.		*the* lord of Egypt,
⁊ hiꝑ bꝑýb aꝑeaꝑ.		and gave his bride,
pýꝑ to ꝑepealbe.		*his* wife, into his power:
hehte him pine ceoꝑan.		bade *him* choose him *for* friends
ellop æðelingaꝑ.		men elsewhere,
oðꝑe buꝑeðe.	10	other allies.
abeáb þa þeob-cýning.		Bade then *the* great king
þegnum ꝑínum.		his thanes,
ombihte-ꝑcealcum.		*his* official servants,
þ hie hine áꝑlice.		that they him honourably,
ealleꝑ onꝑunbne.		quite uninjured,
eꝑt ꝑebꝑohten.		again should bring
oꝑ þæꝑe ꝑolc-ꝑceaꝑe.		from that tribe of people,
þ he on ꝑꝑuðe pǽꝑe.		that he might be in peace.
ða abꝑaham.		Then Abram
æhte læðde.	20	*his* possessions led
oꝑ eꝑýpta.		from *the* Egyptians'
eðel-meaꝑce.		land-frontier;
hie ellen-ꝑóꝑe.		they renowned *men*
ıðeꝑe ꝑeꝑebon.		conveyed *the* woman,
bꝑýb ⁊ beꝑaꝑ.		*the* bride and *her* bracelets,
þ hie tó bethlem.		*till* that they to Beth-el,
on cuðe pic.		into *their* known habitation,
ceapaꝑ lǽðdon.		led *their* stores,
eabꝑe eoꝑð-pelan.		rich in worldly wealth,
oðꝑe ꝑíðe.	30	*a* second time,
pýꝑ ⁊ pillan[b].		*their* women gladly,
⁊ heoꝑa poꝑulb-ꝑeꝑtꝑeón.		and their worldly treasure.
onꝑunnon him þa býtlian.		Began them then to build

[a] That is, Abram was with fears tormented.

[b] For ⁊ pillan we ought probably to read on ꝑillan, *willingly, gladly;* unless ꝑillan be synonymous with, or an error for, ꝑýlna, *handmaidens, bondwomen.*

ȝ heoꝼa buꝼh ꝼǽꝼan.
ȝ ꝼele ꝼettan.
ꝼalo nipian.
peꝼaꝼ on ꝼonȝe.
pi-beð ꝼetton.
neah þam þe abꝼaham.
ǽꝼoꝼ ꝼǽꝼðe.
hiꝼ ꝼaldende.
þa ꝼeꝼtan com.
þæꝼ ꝼe eaðȝa eꝼt.
écan ðꝼuhtnej.
nipan ꝼtæꝼne.
noman peoꝼðade.
til-móðiȝ eoꝼl.
tiðeꝼ onꝼæȝde.
þeodne enȝla.
þancode ꝼꝼiðe.
líꝼeꝼ leoht-ꝼꝼuman.
liꝼꝼe ȝ áꝼa:

and rear their town,
and habitation settle,
their halls renew.
The men in *the* plain
an altar placed,
near that which Abram
had earlier reared
to his Lord,
when from *the* west *he* came.
There the blessed *man* again
the Lord eternal's,
anew with voice,
name praised;
the virtuous-minded man
an offering sacrificed
to *the* Lord of angels,
fervently thanked
the bright Source of life
for *his* comforts and riches.

XXVII.

Þunedon on þam rícum.
hæꝼðon ꝼilna ȝeniht.
abꝼaham ȝ loth.
eaþ ðꝼýttedon.
oð þ hie on þam landе.
ne meahton lenȝ ꝼomeð.
blæðeꝼ ðꝼucan.
ȝ heoꝼa beȝna þæꝼ.
æhte habban.
ác ꝼceoldon áꝼꝼæꝼte.
þa ꝼincaꝼ þý.
ꝼúmoꝼ ꝼécan.
elloꝼ eðel-ꝼeld.
oꝼt þæꝼon teonan.
þǽꝼꝼæꝼtꝼa peꝼa.

XXVII.

Dwelt in those habitations,
had fulfilment of *their* wishes,
Abram and Lot,
enjoyed happiness,
till that they in the land
might not together longer
prosperity enjoy,
and there both their
possessions have;
but must *the* upright,
the chieftains, therefore,
more distant seek
a settlement elsewhere.
Oft were injuries,
of those righteous men

ꝑeꝓebum ȝemæne.		common to *the* bands,
heaꝓbum[a] heaꝓm-pleȝa.		to *the* herdsmen strife.
þa ꝑe halȝa onȝan.		Then began the holy man,
ǽꝓa ȝemýnðiȝ.		of *his* possessions mindful,
abꝓaham ꝑꝓécan.		Abram *to* speak
ꝑæȝꝓe to lothe.		fairly to Lot:—
ic eom ꝑæðeꝓa þín.		'I am thy father's brother,
ꝓb-ȝebýꝓbum.	[91]	by kindred birth,
þu mín ꝑuhteꝓȝa.		thou my brother's son;
né ꝑceolon unc betꝑeonan.	10	between us two shall not
teonan peaxan.		injury wax,
ꝑꝓoht ꝑꝓuðian.		strife prosper,
ne þ̄ ꝑille ȝoð.		nor will that God permit,
ác ꝑit ꝑýnt ȝemaȝaꝑ.		for we are kinsmen;
unc ȝemæne ne ꝑceal.		to us shall not be common
elleꝑ apiht.		aught else,
nýmþe eall tela.		save all good,
luꝑu lanȝꝑumu.		lasting love.
nu þu loth ȝeþenc.		Now thou, Lot, bethink *thee*,
þ̄ unc móðiȝe.	20	that bold ones
ýmb meaꝓce ꝑittað.		dwell round *our* limit,
þeoda þꝓýmꝑæꝑte.		famous nations,
þeȝnum ⁊ ȝeꝓððum.		with vassals and allies,
ꝑolc cananea.		*the* folk of Canaan,
⁊ ꝑeꝓetia.		and *the* Perizzites[b],
ꝓóꝑum ꝓincum.		renowned warriors:
ne ꝑillað ꝓúmoꝓ unc.		*they* will not further grant us
land ꝓuht heoꝓa.		their land-right;
ꝑoꝓðon ꝑit lǽban ꝑculon.		therefore must we lead *forth*,
teon ꝑit[c] oꝑ þiꝑꝑe ꝑtope.	30	from this place withdraw,
⁊ unc ꝑtaðol-panȝaꝑ.		and for us fixed lands

[a] I have rendered heaꝓbum by *herdsmen*, as it appears to be the same as hýꝓbum: "And there was a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle." Gen. xiii. 7.

[b] "And the Canaanite and the Perizzite dwelled then in the land." Gen. xiii. 7.

[c] ꝑit seems to be here used redundantly.

þúmoþ ſécan.	more widely seek.
ic þéð ſpræce.	I counsel speak,
bearn aþoneſ.	child of Haran!
begna unceþ.	for both of us,
ſóðne ſecge.	true *counsel* say:
ic þe ſelfeſ bóm.	I its decision to thee
lífe leoþa.	leave, *my* friend;
leoþna þe ſeolfa.	inform thyself,
⁊ geþanc-meta.	and deliberate
þíne móde.	in thy mind,
on hpilce healfe.	on which side
þu pille hpýþræ bón.	thou wilt depart,
cýþþan mid ceape.	turn with *thy* cattle;
nu ic þe cýſt abeáð.	now I have offered thee *thy* choice.'
hiu þa loth ſeþáſt.	Lot then departed,
land ſceapigan.	*the* land to view
be iorþane.	by Jordan,
grene eorðan.	*the* green earth,
ſeo pæſ pætþum peaht.	which was with waters moistened,
⁊ pæſtmum þeaht.	and with fruits decked,
lago-ſtþeamum leoht.	washed with liquid streams,
⁊ gelíc godeſ.	and like God's
neoþxna pange.	paradise,
on[a] þ neþigend god.	till that *our* Preserver God,
ſoþ þeþa ſýnnum.	for men's sins,
þýlme geſealde.	gave to *the* fire
ſoðoman ⁊ gomoþþan.	Sodom and Gomorrah,
ſpeaþtan lígge.	to *the* swart flame.
hiu þa eaþð geceaſ.	Chose him then *a* dwelling,
⁊ eðel-ſetl.	and *a* land-settlement,
ſunu aþoneſ.	*the* son of Haran,
on ſoðoma býþig.	in Sodom city,
* * *	* * *

[a] For on we should certainly read oð, which is necessary both to the sense and the construction, and is corroborated by Gen. xiii. 10. "*Before* the Lord destroyed Sodom and Gomorrah."

áhte ſíne.
beaȝaſ ſnom bethlem.
⁊ botl-ȝeſtrieón.
pelan punden ȝolb.
punode ſíððan.
be iorðane.
ȝearna mænego.
þær folc-ſtede.
fæȝre þæron.
men árleaſe.
metode láðe.
þæron ſodomiſc cynn.
ſynnum þiſte.
dǽdum ȝedpolene.
ðruȝon heora ſelfra.
écne únræd.
æfre ne polde.
þam leod-þeapum. [92]
loth[b] onfón.
ác he þære mæȝðe.
mon-ſíſan fleah.
þeah þe he on þam lande.
liſian ſceolde.
facen ⁊ fýrene.
⁊ híne fæȝre heold.
þeaffæſt ⁊ ȝeþýldiȝ.
on þam þeodſcipe.
emne þon ȝelícoſt.
lára ȝemýndiȝ.
þe he ne cuðe.
hwæt þa cynn dýdon.
abraham punode.
eðel-earðum.
cananéa forð.
hine cýninȝ engla.

his possessions,
bracelets from Beth-el,
and household treasures,
wealth, twisted gold.
He dwelt afterwards
by Jordan
many years,
where *the* towns[a]
were fair,
the men of honour void,
hateful to *their* Creator.
The Sodomitish race were
bold in sins,
in deeds perverse;
they committed of themselves
continual depravity.
Would not ever
those public manners
Lot adopt;
but he of that people
fled *the* sinful ways,
(though he in the land
must live,)
their fraud and crimes,
and held him fair,
in morals firm and patient,
in that nation,
even most like as
(of precepts mindful)
that he knew not
what those people did.
Abram continued
in *the* native dwellings
of *the* Canaanites still:
him *the* King of angels,

[a] Literally, *the folksteads.*

[b] MS. and Junius leoht.

metod mon-cynnes.		Creator of mankind,
mundbýrde heold.		in *his* protection held,
rína ræstmum.		in *the* fruits of *his* wishes,
⁊ poruld-buȝeðum.		and worldly goods,
luſum ⁊ hiſſum.		in love and favours;
ſorþon hiſ lóf ſecȝað.		wherefore his praise say,
síde undeſ ſolcnum.		wide under *the* skies,
peſa cneoriſſe.		*the* families of men,
ſull-pona beaſn.		*children of the baptized.*
he ſnean hýrde.	10	He *the* Lord obeyed
eſtum on eðle.		gratefully in *the* land,
ðenden he earðeſ bruc.		while he *the* earth enjoyed
halȝ ⁊ hiȝe-ſróð.		holy and wise of mind.
næſſne hleoſ-loſa[a].		Never .....
æt eðrihtan.		.....
æſſne ſeorðeð.		shall ever be
ſeorh-bénendra.		for *those* bearing life
ſorht ⁊ ácol.		afraid and trembling.
mon ſor metode.		Man before *his* Creator
* * *		
* * *		
* * *		
þe him æſter á.	20	who to him ever after,
* * *		
* * *		
* * *		
* * *		
* * *		
þurh ȝemýnda ſpeð.		by dint of meditation,
móde[b] ⁊ dǽdum.		in mind and deeds,
róndre ⁊ ȝeriſte.		word and wit,

[a] According to Lye, hleoſ-loſa signifies *hominum jactura;* while Manning (in Suppl.) renders it *homo discens, discipulus.* The whole passage, to the end of the canto, is extremely obscure, some lines being wanting, as is evident from the defective alliteration.

[b] MS. and Junius móð.

ſíſe þance.	wise thoughts,
oð hiſ ealdoſ-ȝebál.	until his divorce from life
oleccan ſile:.	will serve.

XXVIII.

Ða ic aldoſ ȝeſhræȝn.		Then heard I that *the* prince
elamitaſna.		of *the* Elamites,
ſhómne ſolc-tozan.		*the* bold folk-leader,
ſýſð ȝebeodan.		*an* army raised,
óſlahomaſ.		Chedorlaomer:
him ambjiaſel.		to him Amraphel
oſ ſennaſ.	10	of Shinar,
ſíde ſoſulde[a].		widely in *the* world,
* * *		
* * *		
ſóſ on ſultum.		marched in succour.
ȝeſiton hie ſeoſeſ þa.		They four then departed,
þeod-cýninȝaſ.		kings of nations,
þſýmme micle.		with *a* great multitude,
ſécan ſuð ðanon.		to seek south from thence
ſodoman ⁊ ȝomoſſan.		Sodom and Gomorrah.
þa þæſ ȝuð-heſȝum.		Then with hostile bands was,
be iorðane.		by Jordan,
peſa eðel-land.	20	*the* people's natal land
ſíde ȝeond-ſendeð.		wide overspread,
ſolde ſeondum.		*the* soil with enemies.
ſceolde ſoſhte monȝ.		Must many *a* fearful
blac-hleoſ ſbeſ.		pale-faced damsel
biſiende ȝán.		trembling go
on ſhembeſ ſæðm.		into *a* stranger's embrace.
ſeollon peſȝend.		Fell *the* defenders
þſýda ⁊ beaȝa.		of *their* brides and bracelets,
bennum ſeoce.		sick with wounds.

[a] The lines containing the names of the other two kings, Arioch and Tidal, have been inadvertently omitted by the copier of the MS. The sense of the line ſíde ſoſulde depends upon what should follow, but is now lost.

him þa tozeanef. [93] Against them then,
mid guð-þræce. with warlike force,
fife fórran. marched five
folc-cyninzaf. kings of nations,
fréotum fuðon. with *their* bands from *the* south;
woldon fodome burh. *they* would Sodom city
frǽðum werian. from foes defend.
þa wintra xii. These winters twelve
norðmonnum ǽr. before to *the* northmen
niede feoldon. must needs
zombon zieldan. pay homage,
⁊ zafol fellan. and tribute give;
oð þ þa leode. till that those nations
lenz ne woldon. no longer would
elamitarna. *the* Elamites'
aldor fríðan. prince strengthen
folc-zefrǽonum. with *the* public treasures,
ác him from-fricon. but *they* deserted him.
fóron þa toromne. *They* then marched together,
francan[a] wǽron hlúde. *the* javelins were loud,
wráðe wǽl-hrezaf. wroth *the* bands of slaughter,
sang se wanna wuzel. the sad fowl sang
under beorhð-sceaftum. amid *the* dart-shafts,
deawiz feðera. dewy of feathers,
hræf onwénan. the rush expecting.
hæleð ónetton. *The* warriors hastened
on mæzen-corðrum. in powerful bodies,
módum þrýðze[b]. bold of mood,
oð þ folc-zetrume. till that *the* hosts of nations
zeþaren hæfdon. had come

[a] Lye, citing this place, explains francan by *Franci, Francones;* but franca is undoubtedly a missile weapon, as is evident from the passage in the "Death of Byrhtnoth"; ⁊ wæf ceolan sunu. þe þone forman man. mid his francan ofsceat. See "Anal. Angl. Sax." p. 123, line 27. and "Conybeare's Illustrations," p. xci. See also "Westenrieder Glossarium Ger. Lat." voce Francisca.

[b] The expression modum þrýðze is rendered by Lye *animis depressi*, which surely cannot be the author's meaning.—Perhaps we ought to read þrýtte.

ſíð toromne.	together from afar,
ſuðan ⁊ norðan.	from south and north,
helmum þeahte.	with helmets decked.
þær þæſ heaþo plegan.	There was hard play,
þæl-gaþa þruxl.	*an* interchange of deadly weapons,
þig-cýrm micel.	*a* great war-cry,
hlúð hilde ſpég.	*a* loud battle-crash.
handum bruxdon.	Drew with *their* hands
hæleð of ſcæðum.	*the* warriors from *their* sheaths
hringmæleð ſpeorð.	*the* ring-hilted sword,
ecgum dihtig.	of edges doughty;
þær þæſ eaðfýnde[a].	there was found easily
eorle orlegceap.	death-work to *the* man
ſeðe ǽr ne þæſ.	who ere was not
niðer genihtſum.	with slaughter satiate.
norð-men þæron.	*The* northmen were
ſuð-folcum ſpice.	to *the* southfolk destructive.
búrdon ſóðom-þaþe.	*The* inhabitants of Sodom were,
⁊ gomorre.	and of Gomorrah,
goldeſ brýttan.	*the* dispensers of gold,
æt þæm linð-cróðan.	at *the* press of shields[b]
leofum bedrorene.	deprived of *their* beloved
fýrð-gefteallum.	martial comrades.
gewiton feorh heora.	*They* retired, their lives
fram þam folc-ſtýde.	(from the *battle*-place of nations)
fleáme nerigan.	by flight to save,
fecgum offlegene.	smitten by *the* soldiers.
him on ſpaðe feollon.	Fell on their path
æðelinga bearn.	*the* children of *the* people,
ecgum offegde.	by *the sword's* edge consumed,
ýll-gefriðoþ.	*their* voluntary comrades.

[a] The sense of this and the three following lines is obscure, and my translation, I fear, far from satisfactory.

[b] Literally, *at the linden crowd*, from the wood of the linden or lime-tree, of which the bucklers were made. See my translation of "Rask's Anglo-Saxon Grammar," p. xliii. note.

hæfde sig-sigor.		Had victory in *the* battle
elamitarna.		of *the* Elamites
orðef sísa.		*the* ruler of *the* marshalled host,
feolð sæl-stowe.		held *the* battle-place.
gesáh seo sæwna laf.		Went the weapons' leavings
sæfteen sécan.		to seek *a* fastness.
sýnð gold strudon.		*The* foes pillaged *the* gold,
áhudan þa mið heresge.		then plundered with *their* band
horð-burh wera.		*the* treasury of *the* men
sodoman ⁊ gomorran.	10	of Sodom and Gomorrah.
þa sæl agealð.		At that time dearly paid
mére ceastra.		*the* great cities;
mægð siðedon.	[94]	*the* virgins departed,
sæmnan ⁊ widuwan.		*the* damsels and widows,
freondum berlæwene.		of friends bereft,
from hleow-stóle.		from *their* asylum:
hettend læddon.		driving *they* brought
út mið æhtum.		out, with *his* possessions,
abrahames mæg.		Abram's kinsman,
of sodoma býrig.	20	from Sodom city.
we þ sóð mæwon.		We may that soothly
secgan furður.		further say,
hwelc siðþan weard.		what was afterwards,
æftes þæm gehnæste.		after *the* slaughter,
here-wulfa síð.		*the* march of *these* war-wolves,
þara þe læddon.		of those who led *away*
loth ⁊ leoda gód.		Lot and *the* people's goods,
suð-monna sinc.		*the* southmen's treasure.
sigore gulpon:		*They* in victory exulted.

XXVIIII.		XXVIIII.
Hwilum þa secg hraðe.	30	Then *a* warrior hastily
gesáh siðian.		went journeying,
án gára laf.		one *a* leaving of *the* weapons,
se ða[a] guðe genæs.		who had been saved in battle,

[a] For ða it seems that we should read ðe in this place.

abraham sécan.	Abram to seek,
se þ orlez-peorc.	who that fatal work
þam ebriscan.	to the Hebrew
eorle gecýðde.	earl announced,
forsleger sriðe.	*that were* cruelly slaughtered
sodoma folc.	*the* folk of Sodom,
leoda duguðe.	*the* flower of *the* nations,
⁊ lotheſ rið.	and Lot's misfortune.
þa þ mirc-spell.	Then that tale of woe
abraham sægde.	10 Abram told
freondum sínum.	to his friends,
bæð him fultumeſ.	besought to him *their* aid,
sæsræſt hæleð.	*the* righteous man,
sill-geðoſtan.	*his* confederates,
aneſ ⁊ manre.	Aner and Mamre,
eſcol þridðan.	Eshcol third;
cwæð þ him wære.	said that to him was
weorce on mode.	grief in mind,
sorga sároſt.	of sorrows *the* most painful;
þ hiſ suhtriga.	20 that his brother's son
þeow-nýd þolode.	was suffering servitude:
bæð him þræc-rónce.	besought *those* daring *men* to him,
þa suncaſ þæſ.	those warriors, for this
ræð ahicgan.	counsel devise,
þ hiſ hýlde-mæg.	that his dear kinsman
áhreð wurðe.	might be rescued,
beorn mid brýde.	*the* chieftain with *his* bride.
him þa broðoſ þrý.	To him the brothers three,
æt sprace þære.	at that deliberation,
sredum miclum.	30 with earnest zeal
hældon hýge-sorge.	healed *the* mental sorrow,
heardum wórdum.	with bold words,
ellen-rónce.	*the* renowned for valour;
⁊ abrahame.	and to Abram
treowa sealdon.	gave *their* faith,
þ hie hiſ torn mid hím.	that they his anger with him

ȝeþræcon on þraðum.	on *the* foes would wreak,
oððe on þæl þeallan.	or in slaughter fall.
þa þe halȝa hehт.	Then the holy man bade
hiþ heoþð-þeþoð.	his hearth-retainers
þæþna onþón.	*their* weapons take:
he þæþ þiȝena þand.	he there warriors found,
æþc-beþenðþa.	bearers of *the* ashen *spear*,
xviii.	eighteen
⁊ ccc. eac.	and three hundred eke,
þeonden[a] holðþa.	to *their* lord faithful,
þaþa þe he þiþte.	of whom he knew
þ meahте þel æȝhþýlc.	that each could well
on þýþð þeȝan.	to battle bear
þealþe linde[b].	*the* fallow linden.
him þa abþaham ȝeþáт. [95]	Abram then departed,
⁊ þa eoþlaþ þþý.	and the earls three,
þe him ǽþ тþeope þealðon.	who ere to him *their* faith had [given,
miþ heoþa þolce-ȝeтþume.	with their band of people;
þolde hiþ mæȝ huþu loth alýn-	*he* would at least his kinsman Lot
oþ láðþciþe. [nan.	from calamity. [release
þincaþ þaþon þóþe.	*The* warriors were renowned,
þandaþ þæȝon.	bore *their* shields
þoþð þþómlice.	stoutly forth
on þolð-þeȝe.	on *the* earth-way.
hilde þulþaþ.	*The* war-wolves
heþe-þicum neh.	near to *their* camp
ȝeþáþen hæþðon.	had marched,
þa he hiþ þþum-ȝaþan.	when he to his leaders,
þíþhýðiȝ þeþ.	*the* cautious man,
þóþðum þæȝde.	said in words,
þáþeþ aþeþa.	Terah's son,
him þæþ þeaþþ micel.	*that* to him was great need
þ he on тþa healþe.	that he, on two sides,

[a] Thus in MS., but apparently an error for þeoðne, as the word does not seem to occur elsewhere.

[b] In Beowulf we have ȝeolþe linde, p. 194. line 17.

grimme guð-gemót.	*the* grim war-mote
gýrtum eorðon.	should to *the* strangers show,
heaðone hand-plegan.	*the* hard hand-play:
cpæð þ him se halga.	said that him the holy
éce ðuhten.	Lord eternal
eað mihte.	might easily,
æt þam speðe niðe.	at the strife of spears,
spede lænan.	with success reward.
þa ic neðan geðpægn.	When, as I have heard, to sleep,
unðer niht-scuðan.	under *the* shade of night,
hæleð tohilde.	*the* warrior bowed,
hlýn peaðð on picum.	was in *the* camp *the* din
scýlda ȝ sceafta.	of shields and shafts,
sceotendra fýll.	*the* fall of archers,
guð-flána geȝrund.	whizzing of war-darts:
ȝripon únðæȝne.	griped unsoftly
unðer sceat-þeðum.	among *the* shooters
sceaðre ȝaðas.	*the* sharp arrows,
ȝ þeonda þeoðh.	and *the* lives of the foes
þeollon ðicce.	fell thickly,
þæð hlihende.	where laughing
húðe þeðeðon.	*they* had borne *the* spoil,
seccas ȝ geðriðdas.	warriors and allies.
sizoð eft ahpeaðf.	Victory turned again
of noðð-monna.	from *the* northmen's
nið-geteone.	hostile malice,
æsc-tíð þeða.	*the* spear-glory of *the* men:—
abraham sealde.	Abram gave
siȝ to pedde.	war in ransom,
nalles þunden ȝold.	not twisted gold,
þon his suhtriȝnan.	for his brother's son.
sloh ȝ fýlde.	Struck and felled
þeond on sitte[a].	*the* enemy in fight:

[a] Lye renders this line *exultans in cantilena*. I suspect sitte to be an error for seohte, or rather sýhte, and have translated accordingly.

him on ſultum ȝnáp. — in *his* support crushed
heoron-ríceſ ſeaþb. — *the* Guardian of heaven's kingdom
heþȝaſ þunbon. — *those* bands, were
ſeoþeþ on ſleame. — in flight four
ſolc-cýninȝaſ. — kings of nations,
leobe þæſſan. — 30 leaders of people:
him on laſte ſtób. — on *their* footsteps stood
hihtlic heoþð-þeþob. — *the* exulting vassalage,
ȝ hæleð laȝon. — and *the* warriors lay,
on ſþaðe ſæton. — 10 sate, on *the* way,
þa þe ſoboma. — those that Sodom
ȝ ȝomoþþa. — and Gomorrah
ȝolde beþóſan. — had of gold bereft,
beſtþubon ſtíȝ-þitum[a]. — *they* strewed on *the* path-ways.
him þ ſtiðe ȝealb. — Them that sternly paid
ſæbeſa lothef. — *the* uncle of Lot:
ſleonde[b]..... — fleeing [were]
elamitaþna. — *the* Elamites'
aldoþ-buȝuðe. — chief nobles,
bóme bebþoþene. — 20 of power bereft,
oð þ hie bomaſco. — [96] till that they from Damascus
únſeoþ þæþon. — were not far.
ȝeþát him abþaham þa. — Abram then went
on þa þíȝ-þóde. — on the war-road,
þiðeþtþob ſeón. — *the* retreat to see
láðþa monna. — of *the* hostile men.
loth þæſ áhþebeb. — Lot was rescued,
eoþl mid æhtum. — *the* earl with *his* possessions,
ibeſa hþuþþon. — *the* females returned,
þíſ on þillan. — 30 *the* women willingly;
þíde ȝeſapon. — saw wide *around*
ſþeoþa ſeoþh-banan. — *the* murderers of *the* people[c]

[a] The signification of ſtíȝ-þitum seems very doubtful; perhaps we should read ſtíȝ-þicum, meaning *towns or villages on the road.*

[b] The word þæþon seems to be wanting in this place.

[c] Literally, *of the free.*

ſuglaſ ſhtcan.		*the* birds tearing,
on ecg-pale.		amid *the* slaughter of swords.
abraham ſeſebe.		Abram conveyed
ſuð-monna eſt.		back *the* south-men's
ſinc ⁊ bryýda.		treasure and brides,
æðelingga bearn.		*the* children of *the* people,
oð leniorr[a] mægeð.		*unto* the territory of * * *,
heora magum.		to their kindred.
næfre mon ealra.		Never any one of all
lifigendra hér.	10	living here,
lýtle ſeſebe.		with a small band,
þon ſuriðlicor.		on *a* worthier than *that*
fig-rið áteah.		warlike expedition marched,
þara þe rið ſra miclum.		of those who against so great
mægne geſræſde :-	[97]	*a* power rushed.

XXX.

Þa ſæſ ſuð þanon.		Then was, south from thence,
ſodoma ſolc.		the people of Sodom
guð-ſpell ſegan[b].		awaiting tidings of *the* battle,—
hſelc gnómra ſeaſð.		how was *the* fierce
ſeonda ſrom-láð.	20	enemies' retreat?
gefár him ſnea leóda.		*The* lord of *the* people went,
eorlum bedroren.		of *his* men bereft,
abraham ſécan.		to seek Abram,
ſneonda ſeaſceaſt[c].		destitute of friends;
him ſeſede mið.		with him went
ſolomia.		Salem's
ſincef hýrde.		treasure's guardian,
þ ſæſ ſe mæra.		that was the great
melchiſedec.		Melchizedek,
leoda biſceop.	30	*the* people's bishop,
ſe mid lácum com.		who came with gifts,

[a] Evidently an error of the scribe, perhaps for gomorra.
[b] My interpretation of ſegan is purely conjectural.
[c] This line is in apposition to line 22.

ſýnb-ſunca ſſuman.		*the* chief of martial leaders
ſæȝne ȝnéran.		fair to greet,
abraham áſlice.		Abram, honourably;
⁊ him onſette.		and on him set
ȝobeſ bleſſunȝe.		God's blessing,
⁊ ſſa ȝýbbode.		and thus sang:—
þæſ ðu ȝeþuſðob.		'Be thou honoured
on þeſa ſíme.		in *the* number of men,
ſoſ þæſ eaȝum.		before *the* eyes of him
þe ðe æſca tíſ.	10	who to thee glory of spears,
æt ȝuðe ſoſȝeaſ.		at battle, gave;
þ ıſ ȝob ſelſa.		that is, God himself,
ſeðe hettendſa.		who *the* pursuing
heſſa þſýmmaſ.		armies' bands
on ȝepealb ȝebſæc.		brake in *his* power,
⁊ þe þæpnum læt.		and thee with weapons let
ſanc-ſtſæte ſoſð.		*a* way forth through *the* proud
ſúme ſýſcan.		widely work,
huðe áſlnebban.		rescue *the* spoil,
⁊ hæleð ſýllan.	20	and *the* warriors fell.
on ſſaðe ſæton.		On *the* way *they* sate;
ne meahton ſíð-peſob.		*the* marching host might not
ȝuðe ſſopan.		in battle thrive,
ác hıe ȝob ſlýmbe[a].		but them God routed,
ſe ðe æt-ſeohtan.		(who to fight
mıb ſſum-ȝaſum.		with *the* patriarchs,
ſíð oſeſmæȝneſ.		against superior force's
eȝſan ſceolde.		terror is said,
handum ſínum.		with his hands,)
⁊ haleȝu tſeoſ.	30	and the holy covenant,
ſeo þu ſíð ſoboſa peaſð.		which thou with heaven's Ruler
ſuhte healdeſt.		rightly holdest.'

[a] The order of this and the six following lines seems to be; *but them God (and the holy covenant) routed, who with his hands is said to fight with the patriarchs, against the terror of superior force.* Sceolde here seems to have the force which the same verb has in modern German, viz. *is said, is understood.*

him þa se beorn.
bletsunga lean.
þurh hand agean.
⁊ þæs here-teames.
ealles teoðan sceat.
abraham sealde.
godes biscope.
þa sprræc guð-cýning.
sodoma aldor.
secgum besýlleð[a].
to abrahame.
him þæs ára þearfe.
forgif me mennen.
mínra leoda.
þe þu áhredde.
herges cræftum.
þera þæl-clommum.
hafa þe funden gold.
þ ér ágen wæs.
usserum folce.
feoh ⁊ frætwa.
læt me freo læban.
eft on eðel.
æðelinga bearn.
on wéste wíc.
wíf ⁊ cnihtas.
earme wýðewan.
eaforan sýndon deade.
folc-gesiðas.
nýmðe sea áne.
þe me mid sceoldon.
mearce healdan.
him þa abraham.
andswarode.

[98]

Him then the prince
the gift of *his* blessings
gave, through *his* hand,
and of *the* martial spoil,
throughout, *a* tenth portion
on Abram bestowed,
God's bishop.
Then spake *the* warlike king,
the prince of Sodom,
of *his* warriors bereft,
to Abram;
to him was need of wealth:—
'Give me *the* damsels
of my people,
whom thou hast rescued,
through power of *thy* band,
from *those* men's fatal bonds;
have to thee *the* twisted gold,
that erst belonging was
to our folk,
the wealth and ornaments:
let me lead *them* free,
back into *their* country,
my people's children,
into *their* wasted dwelling-place,
the women and *the* youths,
the poor widows;
their sons are dead,
nobles of *the* country,
save *a* few only,
who with me must
the frontier guard.'
Him then Abram
answered

[a] This participle appears to be synonymous with beslægen, signifying *bereft* (*of friends, through their being slain or felled*).

æðre for eorlum.	forthwith before *the* people:
elne geþuriðod.	honoured for valour,
ðóme ⁊ rigore.	power and victory;
ðrihthce frræc.	lordly *he* spake:—
ic þe gehate.	'I vow to thee,
hæleða waldend.	lord of men,
for þam halgan.	before the Holy,
þe heofona ir.	that is of heaven
þisse eorðan.	*and* of this earth
ágend frea.	10 *the* owning Lord,
wórdum mínum.	with *my* words,—
nís woruld-weoh þe ic me ágan wille.	there is no worldly pelf, that I will for myself possess,
sceat ne scilling.	scot nor shilling,
þæs ic onsceotendum.	for that I from *the* assailants,
þeoden mæra.	great lord!
þínes ahredde.	rescued thee,
æðelinga helm.	chief of men!
þý læs þu ert cweðe.	lest thou shouldest say hereafter,
þ ic wurde.	that I became
will-gesteallum.	20 with *my* comrades
eadig ón eorðan.	rich on earth,
ér-gestreonum[a].	with *the* treasures
sodoma rice.	of Sodom's realm;
* * *	
ác þu mayt heonon huðe læðan.	but thou hence mayest lead *the* [spoil,
þe ic þe æt hilde gesloh.	which I for thee have won in battle,
ealle butan bále.	all, save *the* part
þissa ðriht-wera.	of these chieftains,
aneres ⁊ mamres.	Aner and Mamre,
⁊ escoles.	30 and Eshcol:
nelle ic þa wincas.	I will not those warriors
rihte benéman.	of *their* right deprive;

[a] Literally, *with the brass* (i. e. *money*) *treasures*. In the following line, rice seems to be an error for rices. The line in alliteration with sodoma rice is wanting.

ác hie me ſull-eodon.	for they well aided me,
æt æſc-þræce.	at *the* brunt of ashen spears,
ſuhton þe æſtep ſnoſſne.	fought for thy benefit.
ȝepit þu ſeþan nú.	Depart thou now conveying
hám hýþſteb ȝolb.	home *the* fretted gold,
ȝ healſ-mæȝeð[a].	and beloved damsels,
leoda ıdeſa.	women of *the* nations,
þu þe laðra ne þeaþſt.	thou for enemies' needest not thy-[self,
hæleða hılb-þræce.	for *those* men's martial violence,
hpile onſittan. 10	a while disquiet,
noþð-manna þíȝ.	*the* northmen's war.
eácne ſuȝlaſ.	*The* teeming fowls,
unbeþ beoſh-hleoþum.	among *the* mountain-heights,
blódıȝ ſıttað.	sit bloody,
þeob-heſȝa pæl.	with *the* slaughter of *those* bands
þıcce ȝeſýlleb.	thickly filled.'
ȝepát hım þa ſe healbenb.	Departed then the prince
hám ſıðıan.	home to journey,
mıb þý heþe-teame.	with the martial spoil,
þe hım ſe halȝa ſoþȝeaſ. 20	which to him gave the holy
ebpéa leob.	Hebrews' lord,
ápna ȝemýnbıȝ.	mindful of benefits.
ða ȝén abpahame.	Then again to Abram
eopbe ſelſa.	appeared himself,
heoſona heah-cýnınȝ.	*the* heavens' high King;
halıȝe ſpþræce.	with holy speech
tþýmebe tıl-mobıȝne.	comforted *the* meek of mind,
ȝ hím tó þeoþbobe. [99]	and to him spake:—
méba ſýnbon mıcla[b] þína.	'Thy rewards are great,
ne læt þu þe þín mób aſealcan.	let not thou thy mind depress thee;
pæþſæſt pıllan míneſ. 31	observant of my will,
ne þeaþſt þu þe pıht onbræban.	thou needest not fear aught,
þenben þu míne láþe læſtest.	while thou my precepts executest;

[a] A similar compound with the word healſ, viz. healſ-ȝebedda, occurs in Beowulf, p. 7, line 21.

[b] Both mıcla and þína seem to be errors for mıcle and þíne.

ác ic þe hiſigende heþ.
þið þeana gehþam.
ſþeo ⁊ ſcýlde.
ſolmum mínum.
ne þearfſt þu ſorhte þeran.

for I thee living here,
against every ill
will cover and shield,
with my hands:
thou needest not be fearful.'

XXXI.

Abraham þá.
andſpaode.
dæd-þóf dryhtne ſínum.
ſfrægn hine dæg-ríme ſfróð.
hwæt giſeſt þu me.
gaſta waldend.
ſfreo-manna to ſfroſſe.
nu ic þuſ ſeaſceaft eom.
ne þearf ic ýfre-ſtól.
eaforan býtlian.
ænegum mínra.
ác me æftER ſculon.
míne woruld-magaſ.
welan brýttian.
ne ſealdeſt þu me ſunu.
ſóndon mec ſorg dreceð.
on ſeſan ſriðe.
ic ſýlf ne mæg. [100]
ræd áhýcgan.
gæð gerénſa mín.
ſægen ſfreo-bearnum.
ſæftre mýnteð in geþancum.
þ me æftER ſie eaforan ſíne.
ýfre-ſeardaſ.
geſeoð þ me of brýde.
bearn ne pócon.
him þa æðre god.
andſpaode.
næſſre geréſan.

XXXI.

Abram then
answered,
the deed-famed, his Lord;
him asked *the* stricken in days:—
'What givest thou me,
Ruler of spirits,
for men's comfort,
now I am thus desolate?
I need not *an* hereditary seat
build for any
sons of mine;
but after me shall
my worldly connexions
my wealth enjoy.
Thou hast not given me *a* son,
therefore me sorrow vexeth
sorely in mind;
I may not myself
counsel devise.
My steward goeth
elate with children,
firmly in thought imagineth,
that after me his sons shall be
the heirs:
he seeth that by *my* wife to me
children are not born.'
Him then forthwith God
answered:—
'Never of *the* steward

ræbað þíne.	shall *the* sons
eaforna[a] ýrfe.	govern thy heritage;
ác þín ágen bearn.	but thine own child
frætra healdeð.	shall rule *thy* treasures,
þonne þín flæsc licgeð.	when thy flesh lieth.
sceapa heofon.	Behold *the* heaven;
hýrste geríma.	tell *its* ornaments,
noborer tungel.	*the* stars of *the* firmament,
þa nú núme heora.	which now largely their
fulbor-fæstne flite.	10 glorious beauty,
síde dælað.	widely deal,
ofer brád brýmu.	over *the* broad ocean
beorhte scínan.	brightly shine:
swilc bið mæg-burh.	such shall be *the* family
menigo þínre.	of thy people,
folc-bearnum frome.	excellent in *its* children.
ne læt þu þín ferhð feran.	Let not thou thy soul be
forgum afæled.	with sorrows bound;
gién þe sunu feorðeð.	yet to thee shall sons,
bearn of brýde.	20 children from *thy* wife,
burh gebýrd cumen.	come by birth,
seðe æfter bið.	who shall after be
ýrfes hýrde.	guardians of *thy* heritage,
góde mére.	good *and* great.
ne geomra þu.	Be not thou sad;
ic eom se waldend.	I am the Powerful,
se þe for wintra fela.	who thee, many winters since,
of caldea.	from *the* Chaldeans'
ceastre álædde.	city led,
feowera sumne.	30 some four *of you*,
gehet þe folc-stede.	promised thee dwellings,
síde to gewealde.	ample in possession;
ic þe wére nú.	I thee now,
mago ebréa.	parent of *the* Hebrews!
míne selle.	my covenant give,

[a] The construction requires eaforan.

þ ſceal ſnom-cynne.		that shall with thy offspring
folde þíne.		*the* earth,
ſíb land manig.		many *a* spacious land,
geſetteð þuſðan.		be peopled,
eorðan ſceatas.		earth's regions,
oð euþſraten.		unto *the* Euphrates,
⁊ ſnom egýpta.		and from *the* Egyptians'
eðel-meaſce.		country-limit,
ſþa[a] mid miðaſ[b] tþa.		(which with two streams
níluſ ſceaðeð.	10	Nilus boundeth,)
⁊ eſt þenðeð[c] þé.		and unto *the* Mediterranean sea,
þíðe ríce.		spacious realms.
eall þ ſculon ágan.		All that shall own
eafoſnan þíne.		thy sons,
þeod-landa gehwilc.		each country,
ſþa þa þneo þæteſ.		which those three waters
ſteape ſtán-býrig.		(lofty towns of stone)
ſtþeamum beþindað.		with *their* streams surround,
ſámige ſlóðaſ.		foamy floods,
folc-mægða býht[d].	20	*the* boundary of nations.'
þa þæſ ſaþþan.		Then was to Sarah
ſáþ on móde.		pain in mind,
þ hím abþahame.		that to them by Abram
ænig ne þeaþð.		was not any,
þuþh gebeðſcipe.		through marriage,
beaþn gemæne.		child common,
ſþeolic to ſþoþþe.	[101]	goodly, for comfort.
ongan þa þeþhð-ceaþig.		*She* began then, anxious in soul,

[a] The word ſþa is here, and at line 16, a relative, like the German so. Thus also Beowulf: ſlite-beoþhtne ſang. ſþa þæteþ bebugeð. See Thorkelin's Edit. p. 10. l. and Rask's Gr. p. 206.

[b] Junius has miðaſ, both here and in his transcript of Ælfric, MS. Bodl.

[c] For eſt þenðeð þé, which seems void of an appropriate sense, I suspect we ought to read oð þenðel þé.

[d] According to the Suppl. to Lye, býht signifies *angulus* vel *sinus in quo concurrunt limites regionum*. It seems to be synonymous with the Ger. Bucht, Isl. and Dan. Bugt.

to pene ſínum.
pórbum mæðlan.
me þæſ ſorſýſnde..
palbend heopona.
þ ic mæg-burſge.
moſte þínne.
ſím michan.
ſodeſnum undeſ.
eaſoſnum þínum.
nú ic eom oſſéna.
þ unc ſeo eðýl-ſtæſ.
æſſne peorðe.
gifeðe ætgædeſne.
ic eom geomoſ-ſſóð.
drihten mín.
do ſſa ic þe biðde.
hér ís ſæmne.
ſſeolecu mæg.
ideſ egýptiſc.
án ón gepealde.
hát þe þa ſecene.
ſeſte geſtigan.
ſ ástanda.
hpæðeſ ſſea ſille.
ænigne þe.
ýſſe-peaſda.
on poſuld láétan.
þuſh þ ſíſ cuman.
þa ſe eadega peſ.
ideſe láſum.
geðaſode.
hehte him þeop-mennen.
on bedd gán.
bſýde láſum.
hiſe móð aſtah.
þa heo þæſ mago-timbſe.

to her consort,
with words to speak:—
'Me hath denied it
the Lord of Heaven,
that I of *thy*
family may
increase *the* number,
under heaven,
with thy sons.
Now I am hopeless,
that to us the staff of *our* family
will ever be
given together.
I am with sadness worn.
My lord,
do as I pray thee;
here is *a* damsel,
a comely maiden,
an Egyptian woman,
one in *thy* power:
bid *her* then to thee straight
thy couch ascend,
and make trial,
whether *the* Lord will
to thee any
heir,
into *the* world let,
by this woman, come.'
Then the blessed man
to *the* woman's counsels
assented,
bade *the* bond-woman to him
into bed to go,
by his wife's counsels.
Her mind rose,
when she had with offspring

be abrahame.		by Abram
eacen porben.	[102]	been increased;
ónzan æfþancum.		*she* sought with insults
ázend-frean.		*her* mistress,
half-fæft heriran.		stubborn, to vex,
hige þrýðe pæg.		bore contumely in mind,
pæf laðpendo.		was ill-disposed,
lufum ne polde.		willingly would not
þeopdom þolian.		thraldom endure,
ác heo þrufte onzan.	10	but she boldly sought
þíð farran.		against Sarah
fríðe rinnan.		vehemently to strive.
þa ic þ ríf zefræzn.		Then, as I have heard, that woman
pórdum cýðan.		made known in words
hire man-drihtne.		to her lord
módef forhze.		*her* mind's sorrow,
fán-ferhð fæzde.		sore in soul said,
⁊ fríðe cpæð.		and strongly spake:—
ne frememef þu zerýfnu.		'Thou doest not what is seemly
⁊ riht þíð me.	20	and right towards me;
þafodef þu zena.		thou hast still permitted
þ me þeop-mennen.		that me *the* bond-woman
fríðdan ázar ðe.		Hagar (since to thee
idefe lafte.		*the* woman with step
bedd-nefte zéftah.		*thy* bed ascended,
fra íc béna pæf.		as I was suppliant,)
drehte dozora zehpam[a].		hath vexed each day,
dædum ⁊ pórdum.		by deeds and words.
unáflice þ.		Disgracefully that
ázan[b] fceal.	30	shall Hagar *rue*,
zif ic mót for þe.		if I may for thee[c]

[a] MS. and Junius, drehta dozora zeham.

[b] For ázan I suspect we should read ázar, and that hreoran or zelban, or a verb of like import, has been omitted in the line.

[c] "if I may for thee," i. e. *if I might be allowed*. Again, on a similar occasion, Sarah says, zif ic fealdan mót.

mine pealban.
abraham leofa.
þæs se ælmihtig.
[drihtna][a] drihten.
déma mid unc twih.
hire þa æðele.
andswarode.
wís-hýdig wéra.
wórdum sínum.
ne forlæte ic þe.
þenden wit lifiað bú. [103]
ánna leafe.
ác þu þín ágen moste.
mennen áteon.
swa þín mód sceoð:-

govern my own,
beloved Abram!
of this be *the* Almighty
the Lord [of lords]
judge 'twixt us two.'
Her then straight
answered
the prudent man,
with his words:—
'I will not forsake thee,
while we both live,
of honours void[b],
but thou mayest thine own
servant treat,
as thy mind liketh.'

XXXII.

Ða wearð únblíðe.
abrahames cwen.
hire worc-þeowe.
wraþ on móde.
heard ⁊ hreðe.
hige-teonan scwræc.
scræcne on wæmnan.
heo þa sleón geræt.
þrea ⁊ þeowdóm.
þolian né wolde.
ýwel ⁊ onbleán.
þæs ðe ér ðýde.
to sarran.
ac heo on srð geræt.
wésten sécan.
þær hie wuldres þegn.

XXXII.

Then was unblithe
Abram's wife,
with her work-servant
wroth in mood:
hard and cruel,
her mind's hate spake,
fiercely against *the* damsel.
She then fled
invective and thraldom,
would not endure
evil and vengeance
for what *she* ere had done
to Sarah,
but on *her* way she went
the waste to seek.
There her *a* minister of glory,

[a] The word drihtna is here supplied; the resemblance of which to drihten immediately following may have occasioned its omission by the scribe.
[b] i. e. *childless*.

éngel drihtnes.		*an* angel of the Lord,
án gemette.		one met,
geomor módde.		sad in mood,
se hie geornne frægn.		who her earnestly asked:—
hwider sundast þu.		'Whither art thou hastening,
searceast ides.		poor damsel,
siðas dreogan.		to endure *thy* lot?
þec sarre ah.		Thee Sarah owned.'
heo him æðre.		She him forthwith
andsvarode.	10	answered:—
ic fleah wean wana.		'I fled from evil, (lacking
wilna gehwilces.		of every wish,)
hlæfdigan hete.		*from my* lady's hate,
hean of wícum.		(poor from *the* dwelling-place,)
thregan ⁊ teonan.		torment and insult.
nu sceal tearig hleor.	[104]	Now shall *I*, with tearful face,
on wéstenne.		in *the* waste
witodes bídan.		*my* doom abide;
hwonne of heortan.		when from *my* heart
hunger oðde wulf.	20	hunger or wolf
sawle ⁊ sorge.		soul and sorrow
somed abrégde.		shall at once have torn.'
hine þa se engel.		Her then the angel
andsvarode.		answered:—
ne ceara þu feor heónon.		'Care not thou, far from hence,
fleáme dǽlan.		by flight to part
swomrist íncre.		your fellowship,
ác þu séce eft.		but seek thou *it* again;
earna þe ára.		earn to thee honour,
eaðmód ongin.	30	humble, strive
dreogan æftes dugeðum.		to act according to virtue;
wes drihten hold.		be to *thy* lord faithful;
þu scealt ágar.		thou, Hagar, shalt
abrahame sunu.		to Abram *a* son
on woruld bringan.		bring into *the* world.
ic þe wórdum nú.		I to thee now with my . . . . .

mínum ſecze. — words say,
þ ſe mazo-ſinc ſceal. — that the boy shall,
mid ýldum peſan. — 'mongst men, be
iſmahel haten. — Ishmael called.
ſe bríð únhýſne. — He shall be fierce,
oſlæz-ziſſne. — blood-thirsty,
priðeſbſneca. — *an* adversary
peſa cneoſriſſum. — to *the* tribes of men,
mázum ſínum. — to his kindred;
hine monize ón. — 10 on him many
ſſnaðe ſinnað. — shall fiercely war,
mid pæpen-þſæce. — with weapon's force.
of þam ſſum zaſum. — From these patriarchs
folc apæcniað. — shall spring *a* people,
þeod únmæte. — *a* vast nation.
zeſit þu þínne eſt. — Go thou again thy
paldend ſécan. — lord to seek,
puna þæm þe ázon. — dwell with those *who* own thee.'
heo þa æðſe zepát. — She then forthwith went,
enzleſ láſum. — 20 through *the* angel's precepts,
hiſe hlafoſdum. — to her lords,
ſſa ſe halza bebeab. — as the holy *one* commanded,
zodeſ ésſend-zaſt. — God's messenger-spirit,
zleapan ſſpſæce. — [105] with speech discreet.
ða peaſð abſahame. — Then was to Abram
iſmaél zebóſen. — Ishmael born,
eſne þa he on poſuldre. — just when he in *the* world
ſintſa hæſde. — winters had
vi. ⁊ lxxx. — six and eighty.
ſunu peox ⁊ ðáh. — 30 *The* son waxed and throve,
ſſa ſe enzel ésſ. — as the angel erst,
þuſh hiſ ázen póſd. — through his own word,
ſéle ſſeoðo-ſcealc. — *the* faithful minister,
ſémnan ſæzde. — [106] to *the* damsel said.
þa ſe ðeoden. — Then the Supreme,
ýmb xiii. zeáſ. — after thirteen years,

éce ðrihten. — *the* Lord eternal,
þriðð abrahame ſpræc. — with Abram spake:—
leoſa ſpa ic þe læſre. — 'Beloved, as I thee teach,
læſt uncre pel. — perform *thou* well our
ſneop-þæðenne. — covenant:
ic þe on tída ȝehpone. — I thee, at every time,
buȝuðum ſtepe. — will raise with honours;
þeſ þu ðæðum ſnóm. — be thou in deeds strenuous,
pillan míneſ. — according to my will:
ic þa þæſre poſð. — 10 I the compact still
ſóðe ȝelæſte. — will truly execute,
þe ic þe ſealde ȝeo. — which of old I gave thee,
ſnoſſne to pedde. — in pledge of comfort,
ðæſ þín ſeſhð bemeáſn. — because thy soul mourned.
þu ſcealt halȝian. — Thou shalt hallow
hiſeð þínne. — thy family,
ſete ſiȝoſeſ tácn. — set *a* sign of triumph,
ſóð on ȝehpilcne. — true, on each
þæpneð-cýneſ. — of *the* male kind,
ȝif þu pille on me. — 20 if thou wilt in me
hlaford habban. — have *a* Lord,
oððe holðne ſneond. — or faithful friend
þínum ſnomcýnne. — to thy offspring.
ic þæſ folceſ beo. — I will be this people's
hýrðe ȝ healðend. — pastor and ruler,
ȝif ȝe hýrað me. — if ye obey me
bſeoſt-ȝehýȝðum. — in *your* bosom-thoughts,
ȝ bebodu pillað. — and *my* commandments
mín ſullian. — will fulfil.
ſceal monna ȝehpilc. — 30 Shall every man
þæſe cneoſuſſe. — of this race,
cildiſc peſan. — being childish,
þæpneð-cýneſ. — of *the* male kind, [cometh,
þæſ þe on poſuld cýmð. — from when *he* into *the* world
ýmb ſeopon niht. — after seven nights,
ſiȝoſeſ tácne. — with *the* sign of triumph,

ȝeáȝnoð me.		*be* to me dedicated,
oððe of eorðan.		or from *the* earth,
þurh feondscipe.		by enmity,
feór áðæleð.		far parted,
áðrifen from ðuȝuðum.		driven from good.
ðóð swa ic hate.		Do as I command,
ic eow þeowiȝe.		I confide to you,
ȝif ȝe þ tácen ȝeȝáð.		if ye that sign observe,
sóð ȝeleáfan.		the true faith.
þu scealt sunu áȝan.	10	Thou shalt have *a* son,
bearn be brýðe þínre.		*a* child, by thy bride,
þone sculon burh-sittende.		whom shall *the* inhabitants of towns
ealle ísáác hatan.		all call Isaac.
ne þearf þe þæs earfoðan sceo-		Thou needest not shame thee of this son,
ác ic þam maȝo-runce.		for I to the youth
míne sýlle.		will give my
ȝoðcunde ȝife.		grace divine,
ȝastes mihtum.		through *the* spirit's powers,
frieond-speb fremum.		many friends for benefits:
he onfón sceal.	20	he shall partake
blisse mínre.		my bliss
ȝ bletsunȝe.		and blessing,
luran ȝ lisse.		love and favour.
of þam leoð-fruman.		From that patriarch
bráð folc cumað.		*a* wide-spread folk shall come,
brego-rearoa þela.		many princes
rófe arísað.		renowned shall arise,
ríces hýðras.		guardians of *the* realm,
poruld-cýninȝas.		worldly kings,
síðe mápe:.	[107]	widely great.'

XXXIII.

Abraham ða.	31	Abram then
ofestum leȝde.		laid in haste
hleor on eorðan.		*his* face on earth,
ȝ mið hucse beþanð.		and with slighting turned

þa hleoðoþ-cyþðaſ.	those revelations
on hiȝe ſínum.	in his mind,
móþ-ȝeðance.	*his* thought.
he þæſ mæl-dæȝeſ.	He, at that time of day,
ſelf ne péndе.	weened not himself,
þ him ſaþþa.	that to him Sarah,
bryþ blonden-ſeax.	his fair-haired[a] wife,
bringan meahte.	could bring
on þoþulð ſunu.	into *the* world *a* son;
ſiſte ȝeaþþe.	he knew well
þ þ ſíf huþu.	that the woman, at least,
ſintþa hæfde.	had winters
efne c.	just *a* hundred,
ȝeteleð ſímeſ.	of number told.
he þa metode oncpæð.	Then spake he to *his* Creator,
miſſaþum ſþóð.	stricken in years:—
liſȝe ſmael.	'May Ishmael live
láþum ſþlce.	as it were in thy
þeoden þínum.	precepts, O Lord!
ȝ þe þanc ſeȝe.	and bear thee thanks,
heaþþræðne hýȝe.	with stedfast mind,
heoþtan ſtþanȝe.	strong heart,
to þreoȝanne.	to execute,
dæȝeſ ȝ nihteſ.	by day and night,
þóþðum ȝ dáðum.	by words and deeds,
ſillan þínne.	thy will.'
him þa ſæȝene.	Him then fair
ſþea ælmihtiȝ.	*the* almighty Ruler,
éce drihten.	*the* eternal Lord,
andſſaþode.	answered:—
þe ſceal ſintþum ſþóð.	'To thee, stricken in years, shall
on þoþulð bringan.	bring into *the* world
ſaþþa ſunu.	Sarah *a* son,
ſóð ſoþðȝán.	*he* truly come forth

[a] Perhaps *white-haired*, in allusion to her age, though this translation suits but ill with what follows respecting Abimelech.

þýrð[a] æftæn þiſſum.	shall, according to these
þórð-ȝemeanȝcum.	promises.
íc ıſmael.	I Ishmael
eſtum ſille.	bounteously will
bletſian nú.	now bless,
ſſa þu béna eart.	as thou art suppliant,
þínum ſſum-bearne.	thy first-born child,
þ ſeorh-ðaȝa.	that life-days,
on þonuld-ríce.	in the world's realm,
þonn ȝebíde.	*he* many may abide,
tanum tudre.	with spreading progeny;
þu þæſ tíða beo.	this thou shalt obtain:
hræðre íc ıſace.	yet I Isaac,
earþonan þínum.	thy son,
ȝeonȝum bearne.	*thy* young child,
þam þe ȝen níſ.	who is not yet to thee
on þonuld cumen.	come into *the* world,
ſilla ſſeðum.	with speed to *his* wishes,
ðuȝeða ȝehſilcne.	with every good,
on ðaȝum ſille.	in time, will
ſſíðor ſtépan.	much more honour,
ȝ him ſóðe to.	and to him truly
móðeſ ræfne.	my mind's covenant
míne ȝelæſtan[b].	will perform,
haliȝe hıȝe tſeapa.	*a* holy spiritual compact,
ȝ him hold ſeſan.	and to him be gracious.'
abraham ſſemeðe.	Abram did
ſſa him ſe éca bebeáð.	as him the Eternal bade,
ſette ſſuðo-tácn.	set *a* sign of peace,
be ſſeán hæſe.	at *the* Lord's behest,
on hıſ ſelſeſ ſunu.	on his own son,
heht þ ſeȝn ſeſan.	bade it a sign to be;
heah ȝehſilcne.	circumcised each one
þe hıſ hına ſæſ.	who his domestic was,
ſæſneð-cynneſ.	of *the* male kind;

[a] MS. ſýrð.

[b] MS. ȝelætan.

pǽre ȝemýndiȝ.		mindful of *the* compact,
ȝleap on móde.		in mind sagacious,
ða him ȝod ſealde,		when God him gave
ſóðe treopa.		*a* true covenant;
⁊ þa ſeolf onfenȝ.	[108]	and then himself received
tophtum tácne.		*the* illustrious token.
á hiſ tíſn-metod.		Ever his glorious Creator,
ðómfæſt cýninȝ.		*the* powerful king,
ðuȝeðum ieette.		with good increased *him*,
on poſuld-ríce.	10	in *the* world's kingdom;
he him þæſ poſhte to[a].		therefore this did he to himself.
ſíððan he on ſǽre.		After that he on *his* journeying
ſuſðum meahte.		might moreover
hiſ ſaldendeſ.		his Lord's
ſillan ſnemman[b].		will execute

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þa þ ſíſ ahloh.	[109]	Then the woman laughed
peſeda ðnihtneſ.		at *the* Lord of hosts,
nalleſ ȝlæðlice.		not gladly,
ác heo ȝeaſum ſnóð.		but she, stricken in years,
þone hleoðoſn-cýðe.	20	the revelation
huſce beleȝðe.		with slight considered,

[a] The sense of these five lines is not clear, and seems to depend on what should follow.

[b] At this part of the MS. are evident vestiges of a leaf that has been cut out.

on ſeſan ſriðe.
ſóð ne ȝelýfde.
þ þæne ſpræce.
ſpéd ſolȝode.
þa þ ȝehýrde.
heofona ſaldend.
þ on búre ahóf.
bryd abrahames.
hihtleaſne hleahtor.
þá cwæð halȝ ȝod.
ne wile ſarran[a].
ſóð ȝelýfan.
wórdum mínum.
ſceal ſeo ſýrd ſwa þeah.
forððſteallian.
ſwa ic þe æt frýmðe ȝehet.
ſóð ic þe ſecȝe.
on þaſ ſylfan tíd.
of ibere bríd.
eafora wæcned.
þonne ic þaſ ilcan.
oðre ſriðe.
wíc ȝeſece.
þe beoð worn ȝehát.
mín ȝeláſted.
þu on maȝan hlutaſt.
þín ágen bearn.
abraham leofa.

much in *her* mind;
she in sooth believed not
that to that speech
event would follow.
When it heard
heaven's Ruler,
that in *her* bower raised
Abraham's wife
joyless laughter,
then said *the* holy God:—
'Sarah will not
in sooth believe
my words;
that event shall yet
come to pass,
as I to thee, at *the* beginning promised.
In sooth I say to thee,
on this very time[b],
of *the* woman shall be
a son born.
When I this same,
a second time,
dwelling seek,
to thee shall be *my* many
promises fulfilled:
thou on *thy* son shalt look,
thine own child,
beloved Abram!'

XXXIIII.

Lerton him þa æðre.
ellor ſúre.
æftan þæne ſpræce.
ſpédum ſeran.

XXXIIII.

Quickly then departed,
rapidly elsewhere,
after that speech,
journeying with speed

[a] ſarran occurs elsewhere as a nominative.
[b] "at this set time in the next year."—Gen. xvii. 21.

of þam hleoðoþ-ſtebe.	from the place of revelation,
halige gáſtaſ.	*the* holy spirits
laſtaſ legdon.	bent *their* steps;
him þæſ leohtes mæg.	to them was *the* son of light
ſylfa on geſiððe.	himself as companion,
oð þ hie on ſodoman.	till that they on Sodom's
peall-ſteape burg.	lofty walled city
ſlitan meahton.	might look.
geſapon open[a] ſince.	*They* saw in silver
ſalo hliſian. 10	*its* halls towering,
neceb open neadum golde.	*its* palaces in ruddy gold.
ongan þa nodena paldend.	Began then *the* Ruler of *the* skies,
áriræſt riðð abraham ſpréccan.	*the* Just, with Abraham to speak;
ræðde him únlýtel ſpell.	said to him no little discourse:—
ic on þiſſe býſig.	'I in this city
beaſhtum gehýſne.	suddenly hear
ſynnigra eýſm.	*the* uproar of sinners
ſriðe hlúðne.	very loud,
ealo-galra gýlp.	*the* ale-drunkards' vaunt,
ýfele ſpráece. 20	evil speech [walls;
penod undep peallum habban.	*the* multitude having amid *those*
ſonþon þæp-logona ſinc.	verily of *those* impious are
folce-ſiſena heſige.	*the* public crimes heavy.
ic ſille ſanðigan nú.	I will now seek to know,
mago ebréa.	parent of *the* Hebrews,
hpæt þa men ðón.	what those men do;
gif hie ſpa ſriðe.	if they so greatly
ſynna ſnemmað.	commit sins,
þeapum ⁊ geþancum.	in practices and thoughts,
ſpa hie on þpeoſh ſpnecað. 30	as they perversely speak
ſacen ⁊ ínpit.	fraud and guile.
þ ſceal ſnecan.	That shall avenge
ſpefýl ⁊ ſpeapt líg. [110]	sulphur and swart flame,

[a] That is, openhliſian, *per tmesin*.—In the following line hliſian must be understood. ſinc, though signifying *silver*, seems to be the Ger. Zink, now applied to a different metal.

ſáne ⁊ grimme. — sorely and grimly,
hát ⁊ hæſte. — heat and scorching,
hæðnum folce:· [111] on *the* heathen folk.'

XXXV.

Þeraf barnedon. — *The* men awaited
pítte-loccaf. — *the* bonds of punishment,
peán undep peallum. — woe 'mid *their* walls,
heora pífe romed. — their women also.
ðurðum plance. — Arrogant in prosperity,
ðrihtne guldon. — they paid to *the* Lord
góð mid gnýrne. — 10 good with grudging,
oð þ garta helm. — till that *the* Chief of spirits,
lífes leoht-frúma. — *the* bright Source of life,
lengr ne polde. — longer would not
torn þrofigean. — suffer anger,
ác him tó fende. — but to them sent
ſtiðmód cýning. — *the* stern-minded King
ſtrange tregen. — two strong *angels*,
ánaf ſíne. — his messengers,
þa on æfen-tíd. — who, at even-tide,
ríðe gefohton. — 20 by journey sought
ſodoma ceaſtre. — Sodom's city.
hie þa æt burh-geate. — They then at *the* town-gate
beorn gemittton. — found *the* chief
ſýlfne ſittan. — himself sitting,
ſunu aroneſ. — *the* son of Haran;
þ þam gleapan þene. — *so* that to the sagacious man
geonge þuhton. — *they* seemed young
men for his eágum. — men before his eyes.
arár þa metodef þeop. — Arose then *the* Lord's servant
gaſtum togeánef. — 30 towards *the* spirits,
gnétan eode. — went to greet
cuman cuðlice. — *the* guests familiarly,
cýnna gemunde. — minded of nations
riht ⁊ gerifno. — *the* right and fitting customs,

⁊ þam ſincum beaḃ.		and offered to the men
nihc-ſeoſmunge.		nightly repast.
him þa neſigendḃeſ.		Him then *the* Preserver's
æḃele æſendþran.		noble messengers
andſſaſodon.		answered:—
haſa ár̃na þanc.		'Have for *the* kindness thanks
þaſa þe þu únc bude.		which thou hast offered us;
ſic be þiſſe ſtſáete.		we by this street
ſtille þencaḃ.		think tranquil
ſæleſ bíban.	10	to abide *the* time,
ſiḃḃan ſunne eſt.		when *the* sun again
ſoſḃ tó moſgen.		forth tomorrow
metod úp ſoſlæt.	[112]	*the* Lord up shall lead.'
ḃa to ſótum loth[a].		Then to *his* feet Lot
* * *		
þam gieſtum hnah.		to the guests bowed,
⁊ him geoſne beaḃ.		and them warmly offered
ſeſte ⁊ geſeoſḃa.		rest and refreshment,
⁊ hiſ ſeceḃeſ hleoſ.		and his dwelling's shelter,
⁊ þegnunge.		and *his* service.
hie on þanc cuſon.	20	They thankfully accepted
æḃelingeſ éſt.		*the* chieftain's bounty,
eoḃon ſona.		went forthwith,
ſſa him ſe ebſiſca.		as them the Hebrew
eoſl ſiſabe.		earl directed,
in unḃeſ eḃoſaſ.		in under *his* dwelling;
þæſ him ſe æḃela geaſ.		where them the noble gave,
gleaſ-ſeſhḃ hæle.		*the* sagacious man,
gieſt-liḃnýſſe.		entertainment
ſægne on ſlette.		fair, in *his* abode,
oḃ þ ſoſḃ geſát.	30	till that forth departed
æſen-ſcíma.		*the* evening splendour.
þa com æſtef nihc.		When night came after,
on laſt bæge.		following *the* day,
lagu-ſtſeamaſ ſſeah.		covered *the* watery streams,

[a] The line in alliteration with this is wanting.

þrým mid þýstro.		*their* mass, with *the* darkness
þisses líres.		of this life,
sæs ⁊ síd land.		*the* seas and spacious land,
comon sodom-pane.		came *the* inhabitants of Sodom,
geonge ⁊ ealde.		young and old,
gode únleofe.		hateful to God,
cofrðrum miclum.		in great multitudes,
cuman ácsian.		to demand *the* strangers;
þ hie behæfdon.		*so* that they beset,
hesges mægne.	10	by power of *their* band,
lóth mid giestum.		Lot with *the* guests;
hetton læban út.		bade him lead out,
of þam hean hofe.		from the lofty dwelling,
halige ánas.		*the* holy messengers,
pepas to gepealde.		*the* men into *their* power;
pórðum cpæðon.		said with words,
þ mid þam hæleðum.		that with the men
hæman polden.		*they* would have to do,
únscómlice.		shamelessly,—
ánna ne gýmden.	[113]	of decency *they* recked not.
þa anás hnaðe.	21	Then quickly rose
seðe oft snéð ongeat.		he who counsel oft devised,
loth on necende.		Lot in *his* habitation;
eode lungre út.		*and* went forthwith out.
sprræc þa ofer ealle.		Then spake over all
æðelinga gedriht.		*the* assemblage of men
sunu ánoness.		*the* son of Haran,
snýtra gemýndig.		of prudence mindful:—
hér sýndon inne.		'Here are within
únfemme tva.	30	two unsullied
dohtor míne.		daughters mine;
dóð sva ic eof biddde.		do as I pray you,
ne cat þana ideda.		(of those damsels knoweth not
ofðer gieta.		either yet,
þurh gebedscipe.		through marriage,
beorna neafest.		men's intercourse,)

⁊ ȝeſpícað þæne ſynne.		and eschew that sin.
íc eoр ſýlle þa.		I will give you these,
ǽр ȝe ſceonde.		ere ye shame [petrate,
þíð ȝeſceapu ſnemmen.		against *the* commandments per-
únȝiſſne ýþel.		opprobrious evil,
ýlda beaрnum.		with *the* children of men.
onþóð þæm þæmnum.		Receive the damsels;
lætað ſrið ǽȝan[a].		let peace possess
ȝiſtaſ míne.		my guests,
þa ic рoр ȝoð рille.	10	whom I before God will
ȝemundbýрdan.		protect
ȝif íc mót рoр eoр.	[114]	against you, if I may.'
hum þa ſeo mænizeo.		Him then the many,
þuрh ȝemǽne рóрd.		with common voice,
ǽрleaſe cýn.		*the* worthless race,
andſpaрode.		answered:—
þiſ þinceð ȝeрiſne.		'This seemeth fitting
⁊ рiht micel.		and much right,
þ þu ðe ǽ рeрiȝe.		that thou thyself for ever take
oþ þiſſe рolc-ſceaрe.	20	from this people.
þu þaſ peр-ðeode.		Thou this nation,
рræccan laſte.		with exile step,
ſneonda ſeaſceaſt.		destitute of friends,
ſeoррan ȝeſohteſt.		soughtest from far,
þíne þeaрþende.		thy needy *ones*.
рilt ðu ȝif þu moſt.		Wilt thou, if thou may,
peſan uſſeр hér.		be here our
aldoр-béma.		chief judge,
leodum láneoр.		*a* teacher to *our* people?'
þa ic on loche ȝeſræȝn.	30	Then, I have learned, on Lot
hæðne heрe-mæcȝaſ.		the heathen leaders
hándum ȝríрan.		seized with *their* hands,
ſaum ſolmum.		with hostile grasp.
hum ſýlſton pel.		Him well supported

[a] MS. and Junius ǽȝon.

ȝýſtaſ ſíne.		his guests, [ones'
⁊ hine oſ ȝnómna þá.		and him then from *those* furious
cuman ánræſte.		(the righteous strangers)
clommum abnuȝdon.		clutches drew,
ín undeſ edoſnaſ.		in under *the* dwelling,
⁊ þa oſſtlice.		and then instantly,
ánna ȝehpilcum.		to every one
ýmbſtandendna.		of those standing around,
ſolceſ ſodoma.		of Sodom's folk,
ræſte ſoſſréton.	10	fast obstructed
heaſod-ſiena.		*their* power of sight. [semblage
peaſð eal heſe ſona.		At once became *the* whole as-
buſh-paſena blind.	[115]	of citizens blind,
abſecan ne meahton.		*they* might not break,
neðe móde.		in savage mood,
neceð æſtcen ȝiſtum.		*the* house after *the* guests,
ſſa hie ſundebon.		as they desired,
ác þæn ſſnóme pénon.		for there were powerful
ȝodeſ ſpell-boban.		God's messengers.
hæſde ȝiſt[a] mæȝen.	20	*The* guests had force,
ſtiðe ſtſenȝeo.		rigid strength,
ſtýſnde ſpiðe.		much *they* chastised
peſode mid píte.		*the* multitude with pain.
ſpſæcon ſóſdum þa.		Spake then with words
ræle ſſneoðo-ſcealcaſ.		*the* faithful ministers
ræȝne tó lóthe.	[116]	fair to Lot:—
ȝif þu ſunu ágе.		'If thou have *a* son,
oððe ſpæſne mæȝ.		or beloved kinsman,
oððe on þiſſum ſolcum.		or, among these people,
ſſneond ænigne.	30	any friend,
eác þiſſum ıðeſum.		to these damsels also
þe pe hén onſlitað.		that we here behold,
alédde oſ þýſſe leod-býſig.		lead from this city
þa ðe leoſe ſien.		those who are dear to thee,

[a] ȝiſt, if not an error for ȝiſtaſ, seems here to be used collectively: yet see Gen. xix. 18, 19, 21, where the same confusion of number prevails.

oſeſtum mıclum.		with utmost speed,
⁊ þín ealdoſ neſe.		and thy life save,
þý læſ þu ſoſſeoſðe.		lest thou perish
mıd þýſſum ſæſ-logan.		with these false ones.
unc hıt ſaldend hehte.		Us hath *the* Lord commanded,
ſoſ ſeſıa ſýnnum.		for *the* men's sins,
ſodoma ⁊ gomoſſa.		Sodom and Gomorrah
ſſeaſtan lıge.		to *the* swart flame,
ſýſe geſýllan.		to *the* fire to give,
⁊ þaſ ſolc ſleán.	10	and the folk to strike,
cynn on ceaſtum.		*the* nation, in *their* cities,
mıd cſealm-þſéa.		with deadly penalty,
⁊ hıſ tonn ſſecan.		and his anger wreak.
þæſe tıde ıſ.		To that time *it* is
neah geþſunden.		nearly come.
gerıt þu neſgean þín.		Go thou, to save thy
ſeoſh ſold-ſege.		life, on *the* earth's way,—
þe ıſ ſſea mılde[a].	[117]	to thee is *the* Lord kind.'

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XXXVI. XXXVI.

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hım þa æðſe.		Them then straight
loth andſſaſode.	20	Lot answered:—
ne mæg ſc mıd ıdeſum.		'I cannot with *the* women
aldoſ-neſe míne.		my life's safety
ſſa ſeoſ heonon.		so far from hence,

[a] Here a leaf has been cut out of the MS. containing the end of Canto XXXV. and the beginning of Canto XXXVI.

þeðe-gange.	by a pedestrian
riðe gesécan.	journey seek.
git me ribb-lufan.	You to me love
⁊ frineondscipe.	and friendship
þæghe cýðað.	kindly show,
trieope ⁊ hýlðo.	faith and favour
tiðiað me.	grant me:
íc *þát* heah-burh.	I know *a* lofty town
hér áne neah.	here, one nigh,
lýtle ceastre.	10 *a* little city;
lýfað me þær.	allow me there
áre ⁊ nestre.	food and rest,
þ we alborn-nere.	that we *an* asylum
on rizor úp.	up in Zoar
sécan moten.	may seek;
gif git þ fæsten.	if ye that fastness
fýre willað.	will from fire,
steape sorgtanban.	*that* lofty *town*, protect,
on þære stope we.	in that place we
gesunde mazon.	20 may safe
sæles bíban.	a while abide,
seorh generigan.	*and our* lives save.'
him þa frineondlice.	Him then kindly
englas árfæste.	*the* righteous angels
andsfareðon.	answered:—
þu scealt þære bene.	'Thou of that prayer shalt
nu þu ýmb þa burh sprýcst.	(now thou of that city speakest)
tiða weorðan.	be in possession:
teng necene tó.	hasten forthwith to
þam fæstenne.	30 that fastness;
wit we frriðe healdað.	we in peace will hold thee,
⁊ mundbýrde.	and in protection;
ne moton wýt on wéar-logum.	nor may we on *the* faithless
wrecan tórn godes.	wreak God's anger,
swebban sýnnig cynn.	sweep *away the* sinful race,
ærðon þu on sæzor þín.	ere that thou into thy Zoar

beapn zelǽde.		hast *thy* children led,
⁊ bryd ſomed.		and *thy* wife also.'
þa onette.		Then hastened
abrahamef mæz.		Abraham's kinsman
tó þam ſæftenne.		to that fastness;
ſeðe ne ſpaſode.		steps spared not
eorl mid ıdefum.	[118]	*the* earl with *the* women,
ác he orftum forð.		but, with utmost haste, he onward
laſtaf lezde.		bent *his* course,
oð þ he zelædde.	10	till that he led
bryd mid beapnum.		*his* wife with *the* children,
undef burh-locan.		amid *the* city-barriers,
ın ſæzor hıſ.		into his Zoar,
þa ſunne úp.		as *the* sun up,
folca frıð-candel.		*the* life-candle[a] of nations,
furðum eode.	[119]	just had mounted.
þa ıc ſendan zefræzn.		Then, I have learned, sent
ſpezlef aldor.		*the* Prince of *the* firmament
ſpeſl of heofnum.		sulphur from heaven,
⁊ ſpeartne lız.	20	and swart flame,
pefum to pıte.		for punishment on *those* men,
peallende fýr.		boiling fire;
þæf hıe on ǽr-dazum.		for that they, in former days,
drıhten týndon.		had vexed *the* Lord
lange þraze.		for *a* long season:
hım þæf lean forzeald.		for this paid them *their* reward
zaſta paldend.		*the* Ruler of spirits,
zrǽp heah-þrea.		capital punishment seized
on hæðen-cýn.		on *the* heathen race;
hlýnn pearð on ceaſtrum.	30	din was in *the* cities,
cırm árleaſra.		the cry of *the* dissolute
cpealmef on ófre.		at *the* point of death,
láðan cynnef.		of *the* loathed race:
lız eall forbrǽm.		flame consumed all

[a] frıð is here again used for ſeorh, as in frıð-zedal, p. 69, l. 27.

þ he ȝrenesſ ſonð-
ȝolð-burȝum in.
ſrilce þær ymbútan.
únlytel dæl.
ſíðre ſolðan.
ȝeondſrendeð þæſ.
brýne ⁊ brógan.
bearrraſ purðon.
to axan ⁊ to ýſlan.
eorðan þæſtmaſ[a].
eſne ſra píðe.
ſra ða píte-lác.
reðe ȝeræhton.
rúm land ðera.
ſtrudende ſýr.
ſteáres ⁊ ȝeáres.
ſroȝende ſorrſrealh.
eall eador.
þ ón ſoðóma býrȝ.
ſecȝaſ ahton.
⁊ on ȝomorra.
eall þ ȝoð ſrilde.
ſrea mid þý ſolce.
þa þ ſýr-ȝebræc.
leoda líſ-ȝedál.
lotheſ ȝehýrde.
brýð on burȝum.
undernbæc bereah.
rið þæſ pæl-ſýlleſ.
uſ ȝerrutu ſecȝað.
þ heo on ſealt-ſtáneſ.
ſona purðe.
ánlícneſſe.
æſſre ſriððan.

that it found green
in *the* golden cities.
Thus there around,
no small part
of *the* wide land
was overspread
with burning and dismay;
the groves became
cinders and ashes,
and the fruits of earth:
even as far
as those inflictions
dire extended,
men's spacious land
the ravaging fire,
up and around,
raging swallowed;
all dwellings
that in Sodom-city
men possessed,
and in Gomorrah,
all that God destroyed,
the Lord, with the people.
When that fire-crash,
the death of nations,
heard Lot's
wife in *the* cities,
she backward looked
towards the fatal ruin.
The Scriptures tell us
that she into *a* salt-stone's
likeness
straight became.
Ever since

[a] MS. and Junius ſræſtma.

ſe mon-líca.		the human image
þ ıſ mǽre ſpell.		(that is *an* awful tale)
ſtille punode.		hath continued still,
þær hıe ſtranz begeat.		where her o'ertook stern
ſíce þæt heo þóndum.		punishment, for that she *the* words
puldrıeſ þegna.		of *the* ministers of glory
hýran ne polde.		would not obey.
nú ſceal heard ȝ ſteáp.		Now hard and steep must *she*,
on þam pícum.		in those places,
þýſde bídan.	10	*her* fate abide,
drıhtneſ dómeſ.		*the* Lord's doom,
hponne dogora ſím.		when, through number of days,
poruld gepíte.		*the* world shall have passed away.
þ ıſ pundra ſum.		That is one of *the* wonders,
þara ðe geporhte.		of those which wrought
puldrıeſ aldor:.	[121]	*the* Prince of glory.

XXXVII.

Ðım þa abraham gepát.		Abraham then went
ána gangan.		journeying alone,
mıd ǽr-dæge.		with early dawn,
þ he eſt[a] geſtód.	20	*so* that he again stood
þær þóndum ǽr.		where ere, in words,
þıð hıſ paldend ſpræc.		*he* with his Lord spake,
ſnód ſnum-gára.		*the* sagacious patriarch.
he gereah ſ ȝ om ſolban.		He saw from earth
úp píde ſleogan.		up widely fly
pæl-grımme réc.		*the* grim smoke of death.
hıe þæt plenco onpóð.		Pride had them so invaded,
ȝ pín-gedrýnc.		and wine-drinking,
þ hıe ſıren-dǽda.		that they in wicked deeds
to ſnece pundon.	30	were too audacious,
ſýnna þrıſte.		daring in sins;
ſóð oſergeáton.		*they* in sooth forgot

[a] MS. and Junius hest.

ðrihtnes ðómas.		*the* Lord's judgments, [perity
⁊ hwa him ðugeða forgeaf.		and who had given them of pros-
blæd on burgum.		*the* fruit in *their* cities;
forþon him bregð engla.		therefore on them *the* Lord of an-
fýlm-hátne lig.		burning hot flame, [gels
tó wræce sende.		in vengeance, sent.
faldend ussen.		Our Lord, [membered
gemunde wérþræst þa.		observant of *his* compact, then re-
abraham árlice.		Abraham faithfully,
swa he oft ðýde.	10	as he oft had done,
leofne mannan.		*the* beloved man;
loth geneðde.		*he* preserved Lot,
mæg þæs oðres.		the other's kinsman,
þa seo mænegeo forweardð.		when the many perished.
ne ðorfte þa.		Might not then
dæd-hóf hæle.		*the* man for deeds renowned,
for swean egesan.		for fear of *the* Lord,
on þam fæstenne.		in that fastness
lengr earðigean.		longer dwell;
ác him loth gewát.	20	but Lot departed,
of býrig gangan.	[122]	journeying from *the* city,
⁊ his bearn somed.		and his children also,
fæl-stowe fýrst.		far from *the* fatal place,
wíc sceawian.		to seek *a* dwelling,
oð þ hie be hlíðe.		till that they, by *the* slope
heane dúne.		of *a* high down,
eorð-scræf fúndon.		found *an* earth-cavern,
þær se eadega loth.		where the blessed Lot,
wérþræst wunode.		*the* righteous, dwelt,
faldende leof.	30	dear to *the* Lord,
dæg-wímes worn.		a number of days,
⁊ his dohtor twa[a].	[123]	and his daughters two.

* * *

* * *

[a] Here a leaf of the MS. has been cut out.

* * *
* * *
* * *
* * *
* * *
* * *

hie býbon ſpa bruncnum.[a]	they did as to *one* drunken,
* * *	
eobe ſeo ýlbre tó.	went the eldest to
ér on ſeſte.	ere on *his* couch
* * *	
heora beza æbeſ.	*the* father of them both:
ne ſiſte blonden-ſeax.	*the* white-locked knew not
hronne him ſæmnan to.	when to him *the* damsels
* * *	
brýde him bu ſæron.	were both brides unto him,
* * *	
on ſeorhð-coran.	in *his* soul's recess
ſæſte zeneaſrot.	heavily oppressed,
móde ⁊ zemýnde.	10 in mind and memory;
þ he mæzða ſrð.	*so* that he *the* maidens' coming,
ſíne brúncen.	with wine drunken,
zeſítan ne meahte.	might not know.
ıbeſa ſuſbon eacne.	*The* damsels became quickened,
eaſoſan bronhtan.	brought offspring
ſill-zeſſeoſtoſ.	*the* sisters german,
on ſoſulb ſunu.	sons, into *the* world,
heora ealban æbeſ.	to their old father.
þaſa æðelinza.	Of those youths,
moberſ oðerne.	20 *his* mother *the* one
moáb némde.	called Moab,
lotheſ dohtereſ.	Lot's daughter,

[a] The defect both in sense and alliteration show that some lines have been omitted in this part of the MS.

ſeo on lífe pæſ.		*she* who in life was
ſintſum ýldſe.		in winters elder.
uſ ſeſſuſu ſeczeað.		*The* Scriptures tell us,
ſodcunde béc.		*the* divine books,
þ ſeo ſungſe.		that the younger
hiſe ázen beaſn.		her own child
ammon héte.	[124]	called Ammon.
of þam ſſum-ſáſum.		From those patriarchs
ſolc únſím.		people unnumbered,
þſýmfæſte tſa.	10	two renowned
þeoda apócon.		nations sprang.
oðſe þaſa mæſðа.		One of those tribes
moabitaſe.		Moabites
eorð-buende.		earth's inhabitants
ealle hátað.		all name,
síð-mæſe cynn.		*a* far-famed race;
oðſe peſaſ némnað.		*the* other people call,
æðelinga beaſn.		*the* children of men,
ammonitaſe:.		Ammonites.

XXXVIII.

Lefát him þa mið bſýde.	20	Departed then with *his* wife
bſoðoſ aſóneſ.		Haran's brother,
undeſ abimelech.		under Abimelech
æhte lædan.		*his* wealth to lead,
mið hiſ hiſum.		with his followers.
hæleðum ſæſde.		*He* to *the* people said
þ ſaſſa hiſ.		that Sarah his
ſſeoſſoſ fæſe.		sister was.
abſaham póſðum.		Abraham by *those* words
beaſh hiſ alðſe.		saved his life;
þý he ſiſt ſeaſſe.	30	for he knew well
þ he síne-mága.		that he kinsmen
on ſolce lýt.		among *the* people few,
ſſeonda hæfde.		*few* friends had.
þa ſe þeoden hiſ.		Then the prince his

XXXVIII.

þegnaſ ſende.		servants sent,
hehc bringan to him ſelfum[a].		bade *them* bring to himself
* * *		
þa þæſ ellþeodig.		Then was 'mongst strangers,
oðre ſiðe.		*a* second time,
þiſ abrahameſ.		Abraham's wife
ſrom þeſne læbeb.		led from *her* husband,
on ſremdeſ ſæðm.		to *a* stranger's bosom.
him þær ſylfte þa.		Him then there supported
éce drihten.		*the* Lord eternal,
ſwa he oft dýde.	10	as he oft had done;
nerigend uſſer.		our Preserver
com nihtes ſelf.		came himself by night,
þær ſe aldend læg.		*to* where the sovereign lay,
þine druncen.	[125]	drunken with wine.
ongan þa ſóð cýning.		Began then *the* King of truth,
þurh ſweſn ſpréca.		through *a* dream, to speak
to þam æðelinge.		to the prince,
⁊ him ýrre breóp.		and angrily to him called:—
þu abrahameſ.		'Thou Abraham's
iberes genáme.	20	wife hast taken,
brýde æt beorne.		*his* consort from *the* chieftain:
þe abregdan ſceal.		from thee shall draw,
ſor þæne dæde.		for that deed,
deað of breoſtum.		death from *thy* breast
ſaple þine.		thy soul.'
him ſýmbel-þeriig.		Him, with feasting weary,
ſýnna brýtta[b].		*the* dispenser of treasure
þurh ſláp óncræð.		in sleep addressed:—
hwæt þu æfre.		'Wilt thou ever,
engla þeoden.	30	Lord of angels!
þurh þín ýre pilt.		through thine anger,

[a] One line, at least, is here wanting, containing the regimen of bringan; viz. ſarran (as required by the alliteration) and some other words.

[b] This is without doubt an error of the scribe for ſuncer brýtta, by which title Abimelech is subsequently designated. See p. 165. line 6.

alðre læran.		let *a* life,
heah beheoran[a].		O Supreme! be cut off,
þære þe her leofað.		which here liveth
rihtum þeawum.		with righteous manners,
bið on ræde fæst.		is in purpose firm
mód-geþance.		in thought of mind,
⁊ him miltre.		and, for itself, mercy
to þe féceð.		at thee seeketh?
me sægde ǽr.		To me, a while since, said
þ síf hire.	10	that woman by her
wórðum selfa.		words herself,
unfriegendum.		not questioning[b],
þ heo abrahames.		that she Abraham's
sweostor wǽre.		sister were;
næbbe ic synne wið hie.		I have not sin with her,
facna ænig.		any wickedness,
gefremed géna.		yet committed.'
him þa ǽðre eft.		Him then straight again
éce drihten.		*the* Lord eternal,
sóðfæst metod.	20	*the* just Creator,
þurh þ swefn óncwæð.		through the dream, addressed:—
agíf abrahame.		'Give to Abraham
idese síne.	[126]	his consort,
síf to gesealde.		*his* wife into *his* power,
gif þu on woruldre lengi.		if thou in *the* world longer,
æðelinga helm.		chief of men,
aldres recce.		reck of life.
he is góð ⁊ gleap.		He is good and wise,
mæg self sprecan[c].		may himself speak *with*,
geseón swegl-cýning.	30	see heaven's King,

[a] MS. beheoran; Junius beheoran: but the true reading is doubtless beheoran. See p. 163, line 21, where the phrase again occurs. The beginning of Abimelech's speech is obscure, and my translation, I fear, far from satisfactory.

[b] The words 'not questioning' are to be taken immediately after 'to me' three lines above.

[c] Between this and the preceding line there is no alliteration; perhaps for self we should read síð góð.

þu ſpelcan ſcealc.		thou shalt perish
mid þeo ⁊ mid þeoſme.		with *thy* goods and substance,
ȝif ðu þam ſnum-ȝáran.		if thou to the patriarch
bríde ſynneſt.		*his* wife deny.
he abiddan mǽȝ.		He may by prayer obtain,
ȝif he oſſtum me.		(if he to me speedily
sǽrenda[a] ſile.		will thy errand,
þeaſſæſt ⁊ ȝeþýldiȝ.		upright and patient,
þín abeodan.		prefer)
þ ic þe liſſa.	10	that I thee comforts,
liſiȝendum ȝíest.		yet living,
on dagum læte.		will henceforth let,
duȝuþa brúcan.		prosperity, enjoy,
ſíneſ ȝeſundne.		uninjured in *thy* wealth.'
þa ſlæpe todræȝd.		Then cast off sleep
ſorhte folceſ ſearaþ.		*the* affrighted nations' guardian
hehte him ſetiȝean tó.		bade to him fetch
ſſríécan ſíne.		his counsellors,
ſſpedum ſæȝde.		said with speed
eorlum abimeleh.	20	Abimelech to *the* earls,
eȝeſan ȝeðread.		by fear tormented,
ualdendeſ word.		*the* words of *the* Lord.
ſeraſ hím ondréadon.		*The* men dreaded,
for þære dǽde.		for that deed,
drihtneſ handa.		of *the* Lord's hands
ſſpenȝ æſtefr ſſpeſne.	[127]	*the* stroke, according to *the* dream.
hehte ſýlf cýniȝ.		*The* king himself commanded
him þa abraham tó.		Abraham then to him,
oſſtum miclum.		with utmost speed.
þa ſeorðode.	30	Then addressed
ríce þeoden.		*the* powerful prince,
maȝo ebréa[b].		*the* parent of *the* Hebrews,

* * *

[a] sǽrenda seems an error for sǽrende.

[b] The beginning of Abimelech's speech is wanting, as is apparent both from the context and the defect in the alliteration.

þæſ þu me ſýlle.		'that thou wilt to me
ſóþbum ſeczean.		say in words,
hu zeþoþhte ic þæt.		how I have that wrought,
ſríððan þu uſic undeþ.		(since thou among us,
abraham þíne.		Abraham!
on þaſ eðel-tuþſ.		into this country
æhta læddeſt.		hast led thy property,)
þ þu me þuſ ſríðe.		that thou for me thus cruelly
ſeaþo ſenodeſt.		hast laid *a* snare?
þu ellþeodig.	10	Thou, *a* stranger,
uſic poldeſt.		wouldest us,
on þiſſe ſolc-ſceaþe.		in this nation,
ſacne beſýſþan.		by fraud deceive,
ſýnnum beſmítan.		with sins defile;
ſæzdeſt ſóþbum.		saidst in words
þ ſaþþa þín.		that Sarah thy
ſſeoſtoþ ſæþe.		sister were,
líceſ mæze.		*thy* body's kin;
poldeſt láðlice.		wouldest hostilely,
þuþh þ ſíſ on me.	20	through that woman, on me
ſſohte aleczean.		crime attach,
oþmæte ýfel.		measureless evil.
ſe þe ánlice.		We thee honourably
zeſeoþmedon.		entertained,
⁊ þe ſſeondlice.		and to thee kindly,
on þiſſe ſeþ-þeode.		in this nation,
ſíc zetæhton.		assigned *a* dwelling-place,
land to liſſum.		land for comfort;
þu uſ leaneſt nú.		thou now requitest us
únſſeondlice.	30	unkindly,
ſſemena þancaſt.	[128]	for *our* benefits thankest.'

XXXVIIII.

Abraham þa.		Abraham then
anbſſaþode.		answered:—
ne býde ic ſoþ ſacne.		'I did *it* not for fraud,

XXXVIIII.

ne for feondſcipe.		nor for enmity,
ne for ſlihte.		nor for aught
þæt ic þe wean uðe.		that I might give thee trouble;
ác ic me ȝumena baldor.		but I myself, chief of men,
ȝuð-bórðes ſpeng.		brandisher of *the* shield,
leob-maȝum feor.		far from *my* countrymen,
láne ȝebeaþh.		purposely preserved.
ſiððan me ſe haleȝa.		After that me the Holy,
of hýþde ſpean.		from *the* family of *the* chief,
míneſ fæder.	10	my father,
ſýþþn alædeb[a].		led of old,
ic fela ſiððan.		I since many
folca ȝefohte.		nations have sought,
fína uncuðþa.		men unknown,
⁊ þiſ fiſ mid me.		and this woman with me,
ſþeonda feaſceaft.		destitute of friends.
íc þæſ færeſ á.		I on this journey ever
on fénum ſæt.		in expectation set,
hwonne me ſþaðþa ſum.		when some enemy me,
ellþeodiȝne.	20	*a* stranger,
aldre beheofe.		might of life bereave,
ſeðe him þaſ ideſe eft.		who for himself this woman after
ágan wolde.		would possess:
forðon íc fíȝ-ſmiðum.		therefore to *the* warriors I
wórdum ſæȝde.		said in words,
þ ſaþþa mín.		that Sarah my
ſweoſtor wére.		sister were,
æȝhwær eorðan.		in every place
þær wit eaþda leaſ.		where we, of dwellings void,
mid feá-landum[b].	30	with hostile nations
winnan ſceoldon.	[129]	must contend.
ic þ ilce ðneah.		I the same did
on þýſſe eðýl-ríþſ.		in this country,

[a] Apparently an error of the scribe for alædde.

[b] *Cum peregrina terra*, vel *peregrinæ terra incolis, contendere; malim tamen legere* fea landum *hostili terra*, a fea *hostilis*.—Lye.

ſróðan ic þína[a].		after I thy,
þeoden mǽra.		O great prince!
mundbýrde geceaſ.		protection chose.
ne þæſ me on móde cuð.		To me in mind *it* was not known,
hræðer on þýſſum folce.		whether, among this folk,
ſrean ælmihtigeſ.		of *the* Lord Almighty
egeſa þǽre.		*there* were dread,
þa íc hér ǽrreſt cóm.		when I here first came;
forþón ic þegnum.		therefore I from thy
þínum býrnde.	10	servants hid,
⁊ ſýlfum þe.		and from thee thyself,
ſriðoſt micle.		most of all,
ſóðan ſprǽce.		true speech,
þ me ſarran.		that to me Sarah
brýde-laſte.		with footstep conjugal
bedd-rerte geſtáh.		mounted *the* couch of rest.'
þa ongán abimæleh.		Then began Abimelech
abraham ſriðan.		Abraham to load
forulð-geſtreonum.		with worldly treasures,
⁊ him hiſ þíf agean.	20	and to him his wife restored;
ſealde him to bóte.		gave him to boot
þæſ þe he híſ brýð genám.		(because he had taken his wife)
ganginde feoh.		live stock,
⁊ glæð ſeolfor.		and shining silver,
anðfeorne feoſ.	[130]	substance of money.
ſprǽc þa fórðum eac.		Spake then eke in words
to abrahame.		to Abraham
æðelinga helm.		*the* chief of men:—
puna mid uſic.		'Dwell with us,
⁊ þe fíc geceoſ.	30	and choose thee *a* habitation
on þiſſum lande.		in this land,
þær þe leofoſt ſie.		where *it* may be most pleasing to thee,
eðel-ſtowe.		*a* dwelling-place
þe ic ágan ſceal.		which I shall give *thee*.

[a] Probably an error of the scribe for þíne.

þeſ uſ ſæle ſneonð.		Be to us *a* faithful friend,
þe ðe ſeoh ſýllað.		we will give thee wealth.'
cþæð þa eſt naðe.		Spake then again quickly
oðþe þóþðe.		other words
to ſaþþan.		to Sarah
ſincef bnýtta.		*the* dispenser of treasure:—
ne þeaþf ðe on ebþit.		'Need not to thee in reproach
abþaham ſettan.		Abraham attach,
ðín ſnea bþihten.		thy lord,
þ þu ſlett-paðaſ[a].	10	that thou my pavilion,
mæg ælf-ſcieno.		woman elfin-fair!
míne tþæðe.		hast trodden;
ác him hýge-teonan.		for to him *the* injury,
hþítan ſeolfne.		with white silver,
beope béte.		*I* will well repair.
ne ceaþa incit buguða.		Care ye not friends,
of ðiſſe eðýl-týnf.		out of this country,
ellon ſécan.		elsewhere to seek,
þínaſ uncuðe.		men unknown,
ác punað hép.	20	but dwell here.'
abþaham ſnemede.		Abraham acted
ſþa hine hiſ alðon heht.		as him his chief commanded,
onfeng ſneonðſcipe.		began friendship,
be ſnean hæſe.		at *the* Lord's behest,
luſum ⁊ liſſum.		with love and good-will.
he þæſ leof gode.		He was dear to God,
ſoþðon he ſibbe.		therefore he in peace
geſælig bneah.		happy lived,
⁊ hiſ ſcippende[b].	[131]	and under his Creator's
unðeþ ſceade geſoþ.	30	shadow journeyéd,
hleoþ-feðþum þeaht.		decked with *his* guardian-wings,
heþ þenden liſde.		here while *he* lived.

[a] I am not aware of the occurrence of this word elsewhere: my interpretation is conjectural.

[b] My translation of this line is made under the supposition that for ſcippende we should read ſcippendeſ.

þa ȝien þæȝ ÿþre.	Then again was angry
ȝod abimelehe.	God with Abimelech,
for þæne ȝynne.	for the sin
þe he þrð ȝarran.	that he against Sarah,
ȝ þrð abrahame.	and against Abraham,
ær ȝefremede.	ere committed,
þa he ȝebælde.	when he separated
him deore tra.	two to him dear,
þȝ ȝ þæpned.	female and male.
he þæȝ peorc ȝehleæt.	He for this got pain,
ȝrecne þíȝe.	perilous torment:
ne meahton ȝreo ne þeope.	might not free nor servile
heora bregȝo-þeardaȝ.	their lords
bearnum ágan.	with children gift,
mon-rím mæȝeð.	numerous progeny;
ác him þ metod forȝtóð.	for that *the* Lord hindered to them,
oð þ ȝe halȝa.	till that the holy,
hiȝ hlaforde.	for his chief,
abraham onȝan.	Abraham, began
árra biddan.	to pray for power,
écne drihten.	*the* Lord eternal.
him engla helm.	To him *the* Chief of angels
ȝetiȝðode.	*it* granted,
tuddor-ȝreb onleác.	*the* procreative power unlocked,
folc-cýninȝe.	for *the* king of nations,
ȝreora ȝ þeorra.	of free and servile,
þera ȝ þíȝa.	men and women;
let þeaxan eft.	let wax again
heora rím-ȝetel.	their number,
roðora þaðend.	*the* heavens' Ruler,
ead ȝ æhta.	*their* happiness and wealth.
ælmihtiȝ þearð.	*The* Almighty became
milde on móde.	mild in mood,
mon-cýnneȝ þearð.	*the* Guardian of mankind,
abimeleche.	to Abimelech,
ȝþa hine abraham bæð. [132]	as Abraham had prayed him.

ða com ſeſran.
ſnea ælmihtig.
to ſaſſan.
ſſa he ſelf ȝecræð.
ſaldend uſſer.
hæfde ſóſnd-beot.
leoſum ȝelæſted.
líſes aldor.
eaſoſan ȝ ıbeſe.
abſahame ſóc.
beaſn of bſýde.
þone bſeȝo engla.
ér ðý maȝo-tudſe.
modor ſéſe.
eacen be eorle.
ıſáác némde.
hine abſaham on.
hıſ ágene hand.
beacen ſette.
ſſa hım bebeab metod.
ſuldor-torht ýmb ſucan.
þæſ þe hine on ſoſuld.
to mon-cýnne.
modor bſohte:-

Then came
the Lord Almighty
to Sarah,
as he himself had said;
our Ruler
had *his* promise
to *those* beloved *ones* performed,
the Prince of life,
to *the* man and woman.
To Abraham was born
a child, from *his* wife,
whom *the* Lord of angels,
ere that with progeny
the mother were
by *the* earl quickened,
Isaac named.
On him Abraham,
with his own hand,
set *a* sign,
as him bade *the* Creator,
glory bright, after *a* week,
from when that him into *the* world,
among mankind,
his mother brought.

XL.

Cnıht ſeox ȝ þaȝ.
ſſa hım cýnde æſron.
æðele ſnom ýldſum.
abſaham hæfde.
ſıntſa hund teontıȝ.
þa hım ſıſ ſunu.
on þanc ȝebæſ.
he þæſ ðſaȝe báð.
ſıððan hım éſneſt.
þuſh hıſ ágen ſóſd. [133]

XL.

The boy waxed and thrived,
as to him was natural,
congenial from *his* parents.
Abraham had
a hundred winters,
when to him *his* wife *a* son
gratefully bare.
He for this had a while waited,
since that to him first,
through his own word,

þone dæg pillan.		that day of desire
drihten bodode.		*the* Lord had announced.
þa seo ýnd gesearð.		Then was the hap,
þ þ síf gesæah.		that that woman saw,
for abrahame.		before Abraham,
ismael plegan.		Ishmael playing,
ðær hie æt sæmenðum.		where they at meat
sæton búton.		both sat,
halig on hige.		holy in mind,
⁊ heora hiran eall.	10	and all their domestics
druncon ⁊ drýmdon.		drank and rejoiced:
þa cwæð drihtlecu mæg.		then said *his* lofty mate,
brýd to beorne.		*his* wife, to *the* chief:—
forgif me beaga weard.		'Grant me, guardian of bracelets,
mín swæs frea.		my dear lord,
hat siððan[a].		bid go
ágar ellor.		Hagar elsewhere,
⁊ ismael.		and Ishmael
læban mid hie.		with her lead:
ne beoð we leng somed.	20	we will not longer be together,
willum mínum.		with my will.
gif ic wealdan mót.		If I may sway,
næfre ismael.		never Ishmael
mid isáce.		with Isaac,
mid mín ágen bearn.		with my own child,
ýnre dæled.		shall share *the* heritage
on lafte þe.		after thee,
þonne þu of líce.		when thou from *thy* body
aldor asénderst.	[134]	sendest life.'
þa wæs abrahame.	30	Then was to Abraham
weorce on módre.		grief in mind,
þ he on wræc drife.		that into exile he must drive
his selfes sunu.		his own son.
þa com sóð metod.		Then came *the* Lord of truth,

[a] Apparently an error for siðian.

ſneom on ſultum.	*the* Powerful, to his aid;
ſiſte ſeſhð ȝuman.	*he* knew *the* man's soul
ceaſum on clommum.	fettered with cares.
cýniȝ engla ſpræc.	*The* King of angels spake
to abſahame.	to Abraham,
éce ðſihten.	*the* eternal Lord:—
læt þe aſlupan.	'Let from thee slip
ſoſȝe of ðſeoſtum.	sorrow from *thy* breast,
móð-ȝeſinnan.	mental strife,
⁊ mæȝeð hiſe.	10 and *thy* mate obey,
ðſýðe þínſe.	thy wife:
hát útú aſeȝ.	order both away
áȝáſ ſeſan.	to go, Hagar
⁊ iſmael.	and Ishmael,
cniht of cýððe.	*the* boy from *the* country:
íc hiſ cýnn ȝebo.	I will make his race
ðſáð ⁊ ðſeſne.	wide-spread and potent,
beaſna tuðſe.	in *its* progeny of children,
pæſtmum ſpeðiȝ.	in offspring, abundant,
ſſa ic þe ſóſðum ȝehet.	20 as by *my* words I promised thee.'
þa ſe ſeſ hýſðe.	Then the man obeyed
hiſ ſaldende.	his Sovereign,
ðſáſ of ſícum.	drove from *his* dwellings
ðſeoſiȝ-móð tú.	*the* two sad of mind,
ideſe of eaſðe.	*the* woman from *his* habitation,
⁊ hiſ ágen beaſn.[a]	and his own child.

* * *
* * *
* * *
* * *
* * *
* * *
* * *

[a] Here a leaf has been cut out of the MS. What follows is the speech of Abimelech to Abraham, the beginning of which is wanting.

* * * * * * * * * * * * * * * *

ſpeotol ſy ⁊ ȝeſene. [135] 'manifest *it* is and seen,
þ þe ſóð mǽtod. that to thee *the* Lord of truth
on ȝeſriððe ſy. is as *a* companion,
ſpeȝleſ alboſ. *the* Prince of *the* skies,
ſeðe ſiȝoſ ſeleð. who giveth victory,
ſnýtſum mihtum. through *his* sapient powers,
⁊ þín móð tſýmeð. and strengtheneth thy mind
ȝodcundum ȝifum. with gifts divine; [still
ſoſðon ðe ȝiena ſpeoſ. therefore to thee hath prospered
þæſ þu þíð ſneond oððe ſeond. what thou, with friend or foe,
ſnemman onȝunne. 11 hast to accomplish sought,
póſdum oððe dǽdum. by words or deeds.
ſaldend ſcuſeð. *The* Powerful forwardeth,
ſnea ſoſð-ſeȝaſ. *the* Lord, *thy* goings forth,
ſolmum ſínum. with his hands,
ſillan þínne. thy will;
þ iſ síde cuð- that is widely known
buſh-ſittendum. to *the* city-dwellers.
ic þe bidde nu. I pray thee now,
ſine ebſea. 20 O man of *the* Hebrews,
póſdum mínum. by my words,
þ ðu til-módiȝ. that thou of disposition good
tſeoſa ſelle. give *me a* pledge
ǽſa þína. of thy covenant,
þ þu ſille me. that thou wilt to me
ſeſan ſæle ſneond. be *a* faithful friend,
ſnemena to leane. in requital of *the* kindnesses
þaſa þe ic to duȝuðum. which I, for *thy* benefit,
ðe ȝeðón hæbbe. have done to thee,
ſiððan þu ſeaſceaſt. 30 since that thou destitute

ꝼeorꝼan cóme.		from afar camest,
on þaſ peꝼ-þeode.		into this country,
ꝼræccan laſte.	[136]	with exile step.
ȝȳld me mid hȳldo.		Pay me with affection,
þ ic þe hneap ne pæſ.		*for* that I was not sparing to thee
landeſ ⁊ liſſa.		of land and favours;
peſ þiſſum leodum nú.		be to these people now,
⁊ mæȝburȝe.		and to my
mínne ádꝼæſt.		kindred, faithful;
ȝif þe alꝼalda.	10	if *the* All-powerful to thee,
úre drihten.		our Lord,
ſceꝼꝼan ꝼille.		will grant,
ſeðe ȝeſceapu healdeð[a].		who holdeth *the world's* destinies,
þ þu ꝼand-ꝼȝum.		that thou to *the* shielded warriors
ꝼúmoꝼ móte.		bounteously may,
on ðiſſe ꝼolc-ſceaꝼe.		among this people,
ꝼræte dǽlan.		ornaments distribute,
modȝꝼa ȝeſtꝼeón.		rewards of *the* bold,
meaꝼce ſettan.		*a* land-mark set.'
ða abꝼaham.	20	Then Abraham
abimelehe.		to Abimelech
pǽꝼe ſealde.		gave *his* covenant
þ he polde ſpa:.		that he so would.

XLI.

Siððan pæſ ſe eadeȝa.		Then was the blessed
eaꝼoꝼa þáꝼeſ.		son of Terah
in ſiliſtéa.		in *the* Philistines'
ꝼolce eaꝼbræſt.		nation settled,
leod ebꝼéa.		*the* Hebrews' prince,
lanȝe þꝼáȝe.		*a* long season,
ſeaſceaſt mid ꝼꝼembum.	30	poor with strangers.
him ꝼꝼea enȝla.		To him *the* Lord of angels
ꝼíc ȝetǽhte.		assigned *a* dwelling,

[a] From this line to the end of the canto the sense seems very obscure.

þær þeras hatað.		where men call,
burh-ræcende.		*the* city-dwellers,
berrabea lond[a].		*the* land of Bersheba.
þær ré halga.		There the holy *man*
heah ræcap neceð.	[137]	*a* high steep dwelling,
burh timbriede.		*a* town, built,
⁊ bearo rette.		and set *a* grove,
þeo-beðð worhte.		an altar wrought,
⁊ his waldende.		and to his Sovereign,
on þæm glæð-ræðe.	10	on the ember-place,
gilð onræðe.		*an* offering dedicated,
lác geneahe.		a gift sufficient,
þam þe líf worgeaf.		to him who life *him* gave,
geræliglic.		happy
rwegle underþ.		under heaven.
þa þæs rincas.		Then the chief
re ríca ongán.		began the powerful
cýning costigan.		King to tempt,
cunnode geornne.		earnestly proved
hwilc þæs æðelingas.	20	what the man's
ellen wére.		fortitude were:
ræðum wórðum.		with words austere,
rwræc him ræsne tó.		he with *his* voice addressed him:—
gewít þu ofestlice.		'Go thou, with utmost haste,
abraham wéran.		Abraham, journeying,
lastas leccan.		set *thy* steps,
⁊ þe lácbe míð.		and with thee lead
þín ágen bearn.		thine own child.
þu scealt isáác me.		Thou shalt Isaac to me
onsecgan sunu ðínne.	30	sacrifice, thy son,
sýlf to tibre.		thyself, as *an* offering,
siððan þu gestigest.		after thou mountest
steape dúne.		*the* steep downs,
hringas þæs hean lándes.		(*the* ring of the high land,

[a] MS. and Junius lono.

þe ic þe heonon ȝecýðe. — which I from hence will show thee,)
up þínum ágnum fótum. — up with thine own feet;
þær þu scealt áð ȝeȝærwan. [138] — there thou shalt prepare *a* pile,
bál-fýr bearne þínum. — *a* bale-fire, for thy child,
ȝ blótan sylf. — and thyself sacrifice
sunu mid sweorðes ecȝe. — *thy* son, with *the* sword's edge,
ȝ þonne swearten lȝe. — and then, with swart flame,
leofes líc forbærnan. — burn *the* beloved's body,
ȝ me lác bebeoðan. — and offer *it* to me *a* gift.'
ne forwræt he þý siðe. 10 — He delayed not the journey
ác sona onȝann. — but soon began
sýran to fóre. — to hasten for *the* way.
him wæs swean[a] engla. — To him was *the* Lord of angels'
wórd onbrýsne. — word terrific,
ȝ hís waldend[b] leof. — and his Sovereign dear.
þa se eadȝa. — Then the blessed
abraham síne. — Abraham his
niht-restе ofȝeaf. — night-rest gave up,
nalles nerȝendes. — *the* Preserver's
hæse siðhȝode. 20 — behest despised not,
ác hine se halȝa wer. — but him the holy man
ȝýrde ȝræȝan sweorde. — girded with *a* gray sword,
cýðde þ him ȝastа wearðes. — showed that of *the* Guardian of
eȝesa on breostum wunode. — dread in *his* breast dwelt. [spirits
onȝan þa his esolas bæran. — Began then his asses to saddle
ȝamol-werhð ȝoldes brýtta. — *the* sage dispenser of gold,
heht hine ȝeonȝe tweȝen. — bade him two young
men mid siðian. — men accompany,
mæȝ wæs hís ágen þridda. — his own son was *the* third,
ȝ he weorða sylf. 30 — and he *the* fourth himself.
þa he fús ȝewát. — Then he hastily departed,
swom his ágenum hofe. [139] — from his own house,
isáác læðan. — leading Isaac,
bearn únweaxen. — *a* child unwaxen,

[a] MS. and Junius swea.

[b] MS. and Junius waldende.

ſpa him bebeáb metob. — as him *the* Lord had bidden;
eſſte þa ſpðe. — hastened then much,
⁊ onette. — and speeded
ſoþð ſolb-peze. — forth on *the* earth's way,
ſpá hím ſnea tæhte. — as him *the* Lord had taught,
pezaſ oſen péſten. — *the* ways over *the* desert,
oð þ pulboſ-toſht. — till that in glory-bright,
dæzeſ þnuddan. — of *the* third day,
up oſen deop pæten. — up over *the* deep water
óſd[a] anémbe. — 10 *the* morn arose.
þa ſe eadeza peſ. — Then the blessed man
zeſeah hlinzan. — saw towering
heá dúne. — *the* high downs,
ſpa him ſæzde én. — as to him ere had said
ſpezleſ aldoſ. — *the* Prince of heaven.
ða abnaham ſpnæc. — Then Abraham spake
to hiſ ombihtum. — to his servants:
nincaſ míne. — 'My men,
neſtað incit hén. — rest yourselves here,
on þiſſum ſícum. — 20 in these places;
nit eſt cumað. — we will come again,
ſððan nit énende. — after that we *the* errand
unceſ tpeza. — of us two,
zaſt-cýninze. — to *the* King of spirits
aziſen habbað. — have performed.'
zepát him þa ſe æðelinz. — Departed then the man
⁊ hiſ ágen ſunu. — and his own son,
to þæſ zemeaſceſ. — to the limit
þe him metob tæhte. — which him *the* Lord had shown,
paban oſen pealdaſ. — 30 passing over *the* wealds:
pudu bén ſunu. — *the* son bare wood,
fæder fýn ⁊ ſpeoſð. — *the* father, fire and sword.
ða þæſ ſnuczean onzann. — Then this began to ask
peſ pintſum zeonz. — *the* man in winters young,

[a] Literally, *the beginning, point.*

þórbum abraham.		Abraham with words:—
þic hér fýr ⁊ freorð.	[140]	'We here fire and a sword
frea mín habbað.		have, my lord!
hwær is þ tiber.		where is the gift
þ þu torht-gode.		that thou to *the* bright God,
to þam brýne-gielde.		for the burnt sacrifice,
brungan þencest.		thinkest to bring?'
abraham maðelode.		Abraham spake:—
hæfde on án gehogod.		(*he* had ever studied
þ he gebædde.	10	that he might do,
fra hine bruhten het.		as him *the* Lord commanded,)
him þ god cýning.		'That *the* King of truth
fýlfa finðeð.		for himself will find,
mon-cýnnes weard.		*the* Guardian of mankind,
fra him gemet þinceð.		as to him seemeth meet.'
gestah þa stríð-hýðig.		Mounted then *the* inflexible
steape dúne.		*the* steep downs,
úp mid his eaforan.		up with his son,
fra him se éca bebead.		as him the Eternal had command- [ed,
þ he on hnóse gestóð.	20	*so* that on *the* roof he stood
heán landes.[a]		of *the* high land,
* * *		
on þæne þe him se strangra tó.		on that which to him the Powerful,
wéríræst metod.		*the* righteous Creator,
þórbum tæhte.		had pointed out by words.
ongan þa áð hlában.		Began then *the* pilè to load,
æled weccan.		fire awaken,
⁊ gesetenode.		and fettered
fét ⁊ honda.		*the* feet and hands
bearne sínum.		of his child,
⁊ þa on bæl áhóf.	30	and then on *the* pile hove
isáác geongne.		young Isaac,
⁊ þa ædne gegnáp.		and then hastily griped

[a] Here a line is wanting, containing the alliterative word or words to strangra, also the antecedent to the feminine relative þæne.

ſpeorð be ȝehiltum.
polde hiſ ſunu ſpellan.
ſolmum ſínum.
ſýre ſencan.
mæȝeſ ðreore.
þa metodeſ ðeȝn. [141]
uran enȝla ſúm.
abraham hlúde.
ſtefne cýȝde.
he ſtille ȝebáð.
áreſ ſprǽce.
ȝ þam enȝle oncpæð.
him þa oſſtum tó.
uran of ſoðeſum.
ſuldor-ȝaſt ȝodeſ.
ſóðum mælde.
abraham leofa.
ne ſleah þín ágen bearn.
ac þu cpicne abrégð.
cniht of áde.
earfoðan þínne.
him án ſuldreſ ȝod.
mazo ebrea.
þu médum ſcealt.
þurh þæſ halȝan hánd.
heofon-cýninȝeſ.
ſóðum ſiȝor-leanum.
ſelfa onfón.
ȝinfæſtum ȝifum.
þe pile ȝaſta pearð.
liſſum ȝýlðan.
þ þe þæſ leofſta hiſ.
ſibb ȝ hýlde.
þonne þín ſýlfeſ bearn.
áð ſtóð onáleb.
hæfde abrahame.

the sword by *the* hilt;
would kill his son
with his hands,
the fire quench
with *the* youth's gore.
Then *the* Lord's minister,
an angel from above,
Abraham loudly
called with voice.
He still awaited
the speech of *the* messenger,
and to the angel spake.
To him then quickly,
from *the* firmament above,
the glory-spirit of God
spake in words:—
'Beloved Abraham!
slay not thine own child,
but take thou alive
the boy from *the* pile,
thy son;
him *the* God of glory favoureth.
Parent of *the* Hebrews!
thou shalt meeds,
through *the* hand of the holy
King of heaven,
true rewards of triumph,
thyself receive,
ample lasting gifts:
thee will *the* Guardian of spirits
requite with favours,
for that to thee was dearer his
peace and grace,
than thine own child.'
The pile stood on fire,
had Abraham's

metob mon-cynnes.		*the* Creator of mankind
mæge lotches.		Lot's kinsman's
breost geblyssad.		bosom blessed,
þa he him his bearn forgeaf.		when he to him his child restored,
isáác cwicne.		Isaac alive.
ða se eadega beslát.	[142]	Then looked the happy
sunc ofer exle.		man over *his* shoulder,
⁊ hwæt þær wóm geseah.		and there saw *a* ram,
unfeorr þanon.		not far from thence,
sénne standan.	10	one standing,
broðor áwnes.		(Haran's brother,)
brembrum fæstne.		in *the* brambles fast,
þone abraham genám.		which Abraham took,
⁊ hine on áð ahóf.		and on *the* pile it raised,
ofestum micelum.		with utmost haste,
for his ágen bearn.		for his own child, [chion drew,
abræcð þa mid þý bille.		then, at the same time, *his* faul-
brýne-gield onhwæt.		*the* burnt-offering prepared,
weccende weg.		raised *it* reeking
wommes blóðe.	20	with *the* ram's blood,
onbleot þ lác godes.		sacrificed the gift to God,
sægde leana þanc.		said thanks for *the* rewards,
⁊ ealra þara.		and for all those
þe him ríð ⁊ ér.		(which to him late and ere)
giefena drihten.		gifts *the* Lord
forgiefen hæfde:.		had given *him*.

End of Item

XLII.

Ðwæt wé feor ⁊ neah.	[143]	Lo! we far and near
gefrugen habað.		have heard of,
ofer middan-geard.		throughout mid-earth,
mosfes dómas.	30	*the* decrees of Moses;
wræclico wórd-wuht.		(*a* wondrous oral law
werra cneorissum.		to *the* tribes of men;
in up-roðor.		in *the* firmament above,
eadigra gehwam.		to every one of *the* blessed,

æftɛr bealu riðe. — after *their* adverse lot,
bóte lífes. — life's recompense,
hirgendra gehwam. — to each one living:—
langsumne ríð. — *a* long narration,
hæleðum secgan. — to rehearse to men;—
gehýre seðe wille. — let him hear who will:)
þone on éstenne. — whom in *the* waste
weroda[a] drihten. — *the* Lord of hosts,
sóðfæst cýning. — *the* just King,
mid his sýlfes. — 10 with his own
mihte gewýrðode. — power honoured,
⁊ him wundra fela. — and to him wonders many,
ece alwalda. — *the* Supreme eternal,
in æht forgeaf. — in possession gave.
he wæs leof gode. — He was dear to God,
leoda aldor. — *the* people's prince,
hoxsc ⁊ hreðer-gleaw. — *a* bold and prudent
herges wísa. — leader of *the* multitude,
freom folc-toga. — *a* valiant general.
farafónes cyn. — 20 *The* race of Pharaoh,
godes andsacan[b]. — *the* denier of God,
gýrd-wíte band. — *he* by pain of *his* rod restrained,
þær him gesealde. — where to him entrusted
sigora waldend. — *the* Lord of triumphs
móðgum mago-þæswum. — (to *the* bold leaders)
his mága feorh. — *the* lives of *his* kindred,
on wíst eðles. — into *the* abundance of *the* land,
abrahames sunum. — (to *the* sons of Abraham.)
heah wæs þ hand-leán. — High was the reward,
⁊ him hold frea. — 30 and *the* Lord gracious to him;
gesealde wæpna geweald. — *he* gave *him* power of arms
wið wraðra grýre. — against *the* fear of foes,
ofercom mid þý campe. — with which in fight *he* overcame
cnéo-mága fela. — of many tribes

[a] MS. and Junius wepode. [b] MS. and Junius andsaca.

ꝥeonda[a] ꝥolc-ꝥuht.	of enemies *the* liberties[b].
ðа pæꝼ ꝼoꝼma ꝼrð.	Then was *the* first time
þ hine peꝼoda god.	that him *the* God of hosts
ꝼóꝼðum nægde[c].	approached with words,
þæꝼ he hum geꝼægde.	when he to him said
ꝼóð-pundꝼa ꝥela.	many true wonders;—
hu þaꝼ ꝼoꝼulð ꝼoꝼhte.	how this world wrought
ꝥitig ðꝼihten.	*the* sagacious Lord,
eoꝼðan ýmbhpýꝼꝼt.	*the* orb of earth
⁊ úp-ꝼoðoꝼ.	10 and firmament above
geꝼette ꝼige ꝼíce.	established, in triumph powerful,
⁊ hiꝼ ꝼýlꝼeꝼ naman.	and his own name,
ðone ýldo beaꝼn.	which *the* sons of men
ǽꝼ ne cúðon.	ere knew not,
ꝼꝼóð ꝼæðeꝼa cýn.	*the* race of ancient fathers,
þeah hie ꝥela ꝥiꝼton.	though many things *they* knew.
hæꝼde he þa geꝼꝼríðeð.	He had then strengthened
ꝼóðum cꝼæꝼtum.	with true powers,
⁊ geꝼuꝼðoðne.	and honoured,
peꝼoðeꝼ aldoꝼ. [144]	*the* prince of *the* multitude,
ꝼaꝼaónes ꝥeond.	21 Pharaoh's foe,
on ꝼoꝼð-pegaꝼ.	in *his* onward course.
þa pæꝼ ingéꝼe.	Then was of old,
ealdum ꝥítum.	with *its* ancient wise,
ðeaðe gebꝼenceð.	drenched with death
ðꝼiht-ꝼolca mæꝼt.	*the* greatest of nations.
hoꝼð-peaꝼda hꝼýꝼe.	At *the* fall of *the* treasure-wards
heaꝼ pæꝼ genípað.	was *their* wail renewed,
ꝼꝼæꝼon ꝥele ðꝼeamaꝼ.	slept *their* many joys,
ꝼince beꝼoꝼene.	30 of treasure reft.
hæꝼde mán-ꝼceaðan.	He had of *the* sinful,
æt miððeꝼe nihꝼ.	at midnight,
ꝼꝼecne geꝼýlleð.	woefully felled

[a] In MS. and Junius ꝥeonda is repeated. [b] Literally, *the folkright*.
[c] nægan, *poetice*, ut videtur, pro hnigan.—*Lye*.

fnum-beafna fela.	many first-born;
abnocene bunh-peafdaf.	*the* bursten city-holds
bana fíde fcnað.	*the* slayer widely penetrated,
láð leob-hata.	*the* fell hater of *the* people;
land bnýnmýde.	*the* land mourned over
beadna hnæpum.	*the* corpses of *the* dead,
buzoð fonð zefát.	*their* flower departed,
póp pæf fíde.	wail was on every side,
ponulb-bneáma lýt.	little of worldly joys;
pæpon hleahtofn-fmiðum. 10	of *the* laughers[a] were
handa belocene.	*the* hands closed;
alýfeb láð fið.	*the* dire journey *it was* permitted
leode zhétan. [145]	to *the* people to bewail,
folc fépende.	*the* departing nation.
fneond[b] pæf befeapod.	*The* enemy was spoiled,
hefzaf on helle.	*their* multitudes in hell;
heofon þíder becóm.	heaven thither came,
bnunon beofol-zýld.	fell *their* infernal gods,
bæz pæf mére.	great was *that* day
ofer middan-zeaford. 20	over mid-earth,
þa feo menzeo fóf.	when the many departed,
ffa þæf[c] fæftren bneah.	who that bondage had endured
fela mifferna.	many seasons,
ealb-ferize.	*the* old malignant
ezýpta folc.	folk of Egypt,
þæf þe hie fíde ferð.	for that they perpetually
fýnnan þohton.	thought to deny
moýfef mázum.	to *the* kin of Moses,
zif hie metob lete.	if them *the* Lord permitted,
onlanzne lust. 30	*the* long desire
leofef fíðef.	of *their* wished-for journey.
fýnd pæf zefýfed.	*The* march was hastened,

[a] Literally, *the laughter-smiths.*

[b] For fneond I suspect we ought to read feond. The line answers to Exod. xii. 36: "And they spoiled the Egyptians."

[c] Apparently an error for þæt.

ȝnom ſeðe læddde.	bold he who led
móðiȝ maȝo-ræſſa[a].	(the proud leader of *the* tribes)
mæȝ-buſh heoſa.	their kin.
oſeſſóſ he míd þý ſolce.	He traversed with the folk
ſæſtena ſoſn.	many fast towns,
land ȝ leod-ſeaſd.	*the* land and nation's guardian,
laðſa manna.	of *the* hostile men;
enȝe anſaðaſ.	narrow passes,
úncúð ȝelád.	*an* unknown way,
oð þ hie on ȝuð-mýnce.	10 till that they on *the* hostile frontier
ȝeaſſe bæſon.	assembled ready.
ſæſon land heoſa.	*The* lands they occupied were
lýſt-helme beþeaht.	with *an* air-helm bedecked,
meaſc-hoſu móſ heald.	*the* mountain held *their* tents[b].
moýſeſ oſeſ þa.	Moses then over
ſela meoſunȝa.	many obstacles
ſýſde ȝelædde.	led *the* march.

XLIII.		XLIII.
Þeht þa ýmb tſa niht.	[146]	*God* then, after two nights, bade
tíſſæſtne hæleð.		*the* illustrious chief,
ſiððan hie ſeondum.	20	when they from *the* enemies
uðſaſen hæſdon.		had escaped,
ýmb ſicȝean.		to encamp about
peſodeſ beaſhtme.		
mid ælſ eſe.[c]		
æthaneſ[d] býſiȝ.		*the* town of Etham,
mæȝneſ mæſte.		with most of *his* power,
meaſc-landum ón.		on *the* border lands.
neaſſe ȝenýddon.		Closely *they* pressed
on noſð-peȝaſ.		on *the* north ways,

[a] MS. and Junius ræſa.

[b] Literally, *field-houses*.

[c] I am unable to give any interpretation of these two lines.

[d] Junius æt aneſ, but in the MS. an h is superscribed in a very ancient hand, probably nearly coeval with the MS. itself; I have therefore not hesitated to admit it into the text. See Exod. xiii. 20.

ſiſton him be ſuðan.	*they* knew that on their south
ſiȝel-paſa land.	*was the* Ethiops' land,
ſoſbæſneð buſh-hleoðu[a].	scorched mountain-heights,
bſune leode.	(*a* people brown
hatum heoſon-colum.	with *the* hot coals of heaven;)
þæſ haliȝ ȝod.	there *the* holy God
ſið ſæſ bſýne.	against *the* heat intense
folc ȝeſcýlde.	shielded *the* people,
bælce oſeſ bſæðde.	with *a* canopy o'erspread
býſnendne heoſon.	*the* burning heaven,
halȝan nette.	with *a* holy net,
hátſendne lýft.	*the* torrid air.
hæſde ſeðeſ-ſolcen.	Had *the* cloud,
ſíðum ſæðmum.	in *its* wide embrace,
eoſðan ȝ up-ſoðoſ.	*the* earth and firmament above
eſne ȝebæleð.	alike divided:
læðde leoð-ſeſoð.	*it* led *the* nation-host;
líȝ-ſýſ aðſánc.	quenched was *the* flame-fire,
hate heoſon-tofht.	with heat heaven-bright.
hæleð ſaſeðon.	*The* people were amazed,
ðſihta ȝeðſýmoſt.	of multitudes most joyous,
dæȝ-ſcealdeſ[b] hleo.	*their* day-shield's shade
ſand oſeſ folcnum.	rolled over *the* clouds.
hæſde ſítiȝ ȝod.	*The* wise God had
ſunnan ſið-ſæt.	*the* sun's course
ſſeȝle[c] oſeſtolden.	with a sail shrouded;
ſſa þa mæſt-ſáſaſ.	though the mast-ropes
men ne cuðon.	men knew not,
ne ða ſeȝl-ſóðe.	nor the sail-cross
ȝeſeón meahton.	might *they* see,
eoſð-buende.	*the* inhabitants of earth,

[a] Apparently an error for beoſh-hleoðu.

[b] Lye and others propose the correction tæȝ-ſceadeſ, which is quite needless, ſcealo being an orthographical variation of ſcýlo, sometimes written ſceld.

[c] Either an error or an orthographical variation for ſeȝle (as cſom for com, p. 113, l. 14; hſneopon for hneopon, p. 188, l. 1; ſſoſ for ſóſ, p. 193, l. 1). The word occurs again at p. 184, l. 10.

ealle cræfte.		all *the* enginery;
hu afæstnod þæs.		how was fastened
feld-húsa mæst.	[ðode[a].	*that* greatest of field-houses.
siððan he mid sulðre geþeon-		After that he with glory honoured,
* * *		
* * *		
* * *		
þeoden holde.		to *the* Lord faithful.
þa þæs þriddan síc.		Then was *the* third station,
folce to frofre.		in comfort to *the* people.
fýnd eall geseah.		All *the* host saw
hu þæn hlifedon.		how there towered
haligne segl.	10	*the* holy sails,
lýft sundor leoht.		*the* aerial wonder light.
leode ongéton.		*The* people knew,
ðuguð israhela.		*the* flower of Israel,
þ þæn drihten crom.		that *the* Lord there came,
þeroda drihten.		*the* Lord of hosts,
síc-steal metan.		*a* camp to mete:
him beforan fóran.		before him journeyed
fýr ⁊ folcen.		fire and cloud,
in beorhte roðor.		in *the* bright firmament,
beamas tregen.	20	two pillars,
þara æghþæðer-		each of which
ern-gedǽlde.		shared alike
heah-þegnunga.	[147]	*the* high services
haliges gastes.		of *the* holy Spirit,
deormóðra sið.		*the* march of the beloved,
dagum ⁊ nihtum.		by day and night.
þa ic on morgen gefrægn.		Then, as I have heard, on *the* morrow,
móðes fóran.		*the* bold in mind
hebban here-býman.		raised *the* war-trumps,
hlúdan stefnum.	30	with voices loud,
sulðres fóman.		*the* terrors of glory:

[a] Here a part of the poem has probably been omitted by the scribe, there being no hiatus in the MS.

þeþoð eall aþáſ.	*the* host all rose,
moðiſþa mæſen.	*the* power of *the* valiant,
ſþa him moyſeſ bebeáð.	as them Moses bade,
mæþe maſo-þæſſa.	*the* tribes' great chieftain,
meſoðeſ ſolce.	*the* people of *the* Lord.
ſúſ ſýnð-ſeſþum.	Prompt that marshal band
ſoþð ſeſáſon.	saw onward
líſeſ laſ-þeoſ.	*the* Guide of life
líſ-péſ meſan.	mete out life's way,
ſſeſl-þíðe ſeolð.	*he the* sail's course directed.
ſæ-men æſſeþ.	*The* seamen after
ſóþon ſlóð-péſe.	marched *the* flood way,
ſolc þæſ on ſalum.	*the* folk prospered.

XLIIII. XLIIII.

Hlúð heþſeſ cýþm.	[148]	Loud was *the* shout of *the* host,
heoþon-beacen aſſáh.		*the* heavenly beacon rose
æþena ſehþam.		each evening.
oðeþ þunðoþ ſýllic.		Another stupendous wonder!—
æſſeþ ſunnan.		After *the* sun's
ſeſl-þáde beheolð.		setting course, *they* beheld
oþeþ leóð-þeþum.		over *the* people,
líſe ſcínan.		*a* flame to shine,
býþnende beám.		*a* burning pillar;
bláce ſcóðon.		pale stood
oþeþ ſceoſenðum.		over *the* archers
ſcíþe leoman.		*the* clear beams,
ſcinon ſcýlð-hþeoðan[a].		*the* bucklers shone.
ſceaðo[b] ſþíðþeðon.		*The* shades prevailed;
neople nihſ-ſcuþan.		*yet the* falling nightly shadows
neah ne mihſon.		might not near
heolſſoþ ahýðan.		shroud *the* gloom.
heoþon-canðel baþn.		*The* heavenly candle burnt,

[a] ſcýld-hþeoðan. I am unable to translate the latter part of this compound.
[b] Perhaps we ought to read ſceaðo. I am aware that my translation of this and the three following lines is far from satisfactory.

nipe nihc-peapd.		*the* new night-ward
nýde rceolde.		must by compulsion
pícian oren penedum.		rest over *the* hosts,
þý læf him pérten-grýne.		lest them horror of *the* waste,
hán hæð[a].		*the* hoar heath
holmegum pedepum.		with *its* raging storms,
oprenclamme.		should overwhelm,
renhð getpæf.		*their* souls fail.
hæfde ronegenga.		Had *their* harbinger
rýnene loccaf.	10	fiery locks,
blace beámaf.		pale beams;
bell egran hpeóp.		*a* cry of dread resounded
in þam hepe-þneáte.		in *the* martial host,
hatan lýge.		at *the* hot flame,
þ he on pértenne.		that it in *the* waste
penod ronbænde.		would burn up *the* host,
nýmðe hie móð-hpate.		unless they zealously
moýref hýnde.		Moses obeyed.
rceán rcín penod.		Shone *the* bright host,
rcýldaf lixton.	20	*the* shields gleamed;
gerapon nánd-rigan.		*the* bucklered warriors saw
nihte rtnáte.		in *a* straight course
regn oren rpeóton.		*the* sign over *the* bands,
oð þ rá-þærten.		till that *the* sea-barrier,
landef æt énde.		at *the* land's end,
leod[b]-mægne ronrtód.		*the* people's force withstood,
rúf on rondð-pég.		suddenly, on *their* onward way.
rýnd-pic anáf.		*A* camp arose;—
pýnpton hie penige.		*they* cast them weary *down;*
pírte genægdon.	30	approached with sustenance
módrige mete-þegnaf.		*the* bold sewers[c];
hýna mægen beton.		*they* their strength repaired,

[a] This line is incomplete, and between l. 7. and l. 8. there is no alliteration; indeed this part of the MS. is in general written with far less accuracy than the preceding.

[b] MS. leo.

[c] Literally, *meat-thanes.*

bræddon æftæn beornum.		spread *themselves* about,
riddan býme rang.		after *the* trumpet sang,
flotan feld-húsum.		*the* sailors in *the* tents.
Þa wæs feorðe síc-		Then was *the* fourth station,
rand-rigenaræst.		*the* shielded warriors' rest,
be þan reádan sé.		by the Red Sea.
ðær on sýnd hýna.		There in their camp
wæs swell becwom.		*the* sudden tidings came,
oht inlende.		fear *on the* people:
egsan stóðan.	10	in dread *they* stood,
wæl-grýne werodda.		deadly horror of *the* hosts;
wræc-món gebád.		*the* fugitive awaited
láðne lást-weard.		*the* foe in *his* rear,
seðe him lange ær.		who to him long ere,
eðelleasum.		to *the* homeless,
on nied gescræf.		had by force assigned
wean witum fæst.		misery with torments fast.
wære ne gýmdon.		*Their* covenant they heeded not,
ðeah þe se ýldra cyning.		although the elder king,
ær ge.....[a]	20	ere.....
* * *		
* * *		
* * *		
* * *		
* * *		
XLV.		XLV.
* * *		
ða weard ýnre weard.	[149]	Then was *the* heir,
in geworlca.....		in *the* people's.....
* * *		
manna æftæn maðmum.		according to the treasures of men;
þ he swa miceles geðáh.		so that he thus greatly throve.
ealles þæs forgéton.		All this *they* forgot,

[a] Here the MS. has manifestly suffered mutilation.

ſiððan ȝniame puſðon.	after *they* became hostile,
eȝýpta cýn.	*the* Egyptian race,
ýmb án tpíȝ.	about a rod[a].
ða heo hiſ mæȝ-ſinum.	Then they on his kindred
moſðoſ ſnemebon.	murder perpetrated,
ſnohť beſenebon.	kindled strife,
pæſne ſnæton.	brake *their* covenant,
pæſon heaðo-ſýlmaſ.	*their* deadly feuds were
heoſtan ȝetenȝe.	at heart heavy,
mihť-mód peſa.	10 *the* violent minds of *the* people.
mánum tneopum.	With false faith,
poldon hie þ ȝeoſh-lean.	they would that life-gift
ſácne ȝýldan.	with fraud requite;
þ te he þ dæȝ-peoſc.	so that they that day-work
ðneoſne ȝebohte.	bought with blood
moýſeſ leode.	from *the* people of Moses,
þæſ him mihtiȝ ȝod.	when them *the* mighty God,
on ðam ſnilð-ſíðe.	on that perilous journey,
ſnede ſoſȝéſe.	gave *a* prosperous issue.
þa him eoſla mód.	20 Then of his men *the* mind
oſtnýſe peaſð.	became despondent,
ſiððan hie ȝeſapon.	after that they saw,
oſ ſuð-pegum.	from *the* south ways,
ſýnd ſaſaónſ.	*the* host of Pharaoh
ſoſð onȝanȝan.	coming forth,
oſeſ holť peȝan.	moving over *the* holt,
eoſneb lixan.	*the* band glittering.
ȝáſaſ tnýmedon.	*They* prepared *their* arms,
ȝuð hpeaſſode.	*the* war advanced,
blicon boſð-hneoðan.	30 bucklers glittered,
býman ſunȝon.	trumpets sang,
þuſaſ þunian.	standards rattled,
þeod-meaſc tnedan.	*they* trod *the* nation's frontier.

[a] Literally, *a twig;* apparently in allusion to the rod of Aaron, which had occasioned so much calamity to the Egyptians:—the line is, however, defective.

on hpæl hpɿeopon.		Around *them* screamed
heɿe-ɿuʒolaɿ.		*the* fowls of war,
hilde ʒɿǽdiʒe.		greedy of battle,
deapiʒ-ɿeðeɿe.		dewy-feathered,
oɿeɿ bɿiht-neum.		over *the* bodies of *the* host,
ponn pæl-ceaɿeʒa[a].	[151]	(*the dark chooser of the slain*);
pulfaɿ ɿunʒon.		*the* wolves sung
atol æɿen-leoð.		*their* horrid evensong,
ǽtɿeɿ on pénan.		in hopes of food,
caɿleaɿan deoɿ.	10	*the* reckless beasts,
cɿýlb nóɿ beodan[b].		*threatening death to the valiant:*
on láðɿa laɿt.		on *the* foes' track *flew*
leob-mæʒneɿ ɿul.		*the army-fowl.*
hɿeopon meaɿc-peaɿdaɿ.		*The* march-wards cried
middum nihtum.		at midnight;
ɿleah ɿǽʒe ʒáɿt.		*flew the spirit of death:*
folc þæɿ ʒehǽʒed.		*the* people were hemmed in.
hɿílum oɿ þam feɿnde.		At length of that host
plance þeʒnaɿ.		*the* proud thanes
mǽtton míl paðaɿ.	20	*met mid the paths,*
meaɿa bóʒum.		in bendings of *the* boundaries;
him þæɿ ɿeʒn-cýniʒ.		to them there *the* banner-king
ɿíð þone ɿeʒn ɿoɿan.		marched with the standard,
manna þenʒel.		*the* prince of men
meaɿc þɿeate ɿáð.		rode *the* marches with *his* band;
ʒuð-peaɿb ʒumena.		*the* warlike guardian of *the* people
ʒɿim helm ʒeɿpeon.		clasped *his* grim helm,
ciniʒ cin-beɿʒe.		*the* king, *his* visor.
cumbol lixton.		*The* banners glittered
ɿíʒeɿ on pénum.	30	in hopes of battle;
hpæl hlencan ɿceoc.		slaughter shook *the* proud.
heht hiɿ heɿe-ciɿte.		*He* bade his warlike band
healban ʒeoɿne.		bear *them* boldly,

[a] The raven.

[b] This line is extremely obscure: nóɿ is possibly an error for nóɿum.

ræſt ſýrð-ȝetrum.		*the* firm body.
ſreond ónriȝon[a].		*The* enemy saw
láðum eaȝan.		with hostile eyes
land-manna cýme.		*the* coming of *the* natives:
ýmb hine pæȝon.		about him moved
riȝend únforhte.		fearless warriors.
háre heora pulfar[b].		*The* hoar army wolves
hilde ȝnetton.		*the* battle hailed,
þurſtiȝe þræc-ríȝeſ.		thirsty for *the* brunt of war.
þeoden holde.	10	The prince faithful *ones*
hæfde hím aleſen.		had to him chosen,
leoda duȝeðe.		*the* flower of *the* people,
tír-eadriȝra.		renowned *men*
tpá þuſendo.		two thousand;
þ pæron cýninȝaſ.		these were kings
ȝ cneoр-mágaſ.		and kinsmen
on þ eade riht[c].		in the realm,
æðelum deore.		dear to *the* nobles,
ſorðon ánra ȝehpilc.		therefore each one
út alædde.	20	led out,
pæpned-cýnneſ.		of *the* male kind,
riȝan æȝhpilcne.		every warrior
þara þe he on ðam ſýrſte.		of those that he in that space
ſundan mihte.		could find.
pæron ingemen.		Were in common,
ealle ætȝædere.		all together,
cýninȝaſ on corðre.		*the* kings in *a* body.
cuð oft ȝebád.		*The renowned oft awaited*
horn on heape.		*the horn in the phalanx,*

[a] ſreond I suspect to be an error for ſeond, and ónriȝon either an error, or a different orthography for onſaron.

[b] Apparently an error for here-pulfaſ.

[c] This line I do not understand. It is probable that the scribe, unable to spell what he did not see, wrote this and some other parts of the MS. from dictation, and that the true reading is, on þam eorð-ríce, or earð-ríce. The similarity of sound between the two readings may have been sufficiently great to occasion the mistake.

to hpæſ hæȝſtealb-men.	*to the leaders of which*
ȝuð-þneat ȝumena.	*the* warlike host of people
ȝeaſpe bæſon.	ready marched;
ſpa þæſ eoſp-peſob.	who there *the* legion host
éc anlæddon.	also led on,
láð æftefſ láðum.	foe after foe,
leob-mæȝneſ poſn.	*a* powerful band,
þuſenb-mǽlum.	by thousands.
þiðeſ pæſon fúſe.	Thither *they* promptly came,
hæſdon hie ȝemýnteb tó þam.	[153] *they* had resolved thereon,
mæȝen-heápum.	with *their* powerful bands,
tó þam ǽſn-dæȝe.	on that morn,
iſſrahela cynn.	*the* race of Israelites,
billum abſneotan.	with *their* faulchions, to destroy,
on hýſa bſoðoſ[a] ȝýlb.	in vengeance for their brothers:
ſoſþon pæſ in ſicum.	therefore was in *the* camp
póp úp-ahafen.	*a* cry upraised,
átol æſen-leoð.	*a* dire evensong;
eȝeſan ſtóðon.	in dread *they* stood
peſnedon pæl-net.	*cursed the fatal net.*
þa ſe poma cpom.	Then dread came *over them,*
fluȝon ſſnecne ſſel.	*they* fled *the* dire intelligence.
ſeonb[b] pæſ ánmóð.	*The* foe was unanimous,
peſnub pæſ ſíȝ-blác.	*the* host was war-pale,
oð þ plance ſoſſceaſ.	till that *their* pride cast down
mihtiȝ enȝel.	*a* mighty angel
ſe ða menizeo beheolb.	who the multitude protected:
þ þæſ ȝelabe[c] mib him.	that there *the* way with them
lenȝ ne mihton.	*they* might not longer
ȝeſeón tofomne.	see together,
ſíð pæſ ȝebǽleb.	*the* road was parted;

[a] Apparently an error for bſoðſa.

[b] By ſeonb, *the foe*, seem to be intended the Egyptians; and by peſnub, *the host* of the Israelites, who are represented as ſíȝ-blac, i. e. *pale with fear* of the enemy's approach.

[c] MS. and Junius ȝelaðe.

hæfde nýð-fafa.	[154]	*the* fugitive had
niht-langne fýfift.		*a* night long space;
þeah ðe him on healfa gehpam.		though him, on either side,
hettenð feomeðon.		driving urged
mægen oððe mere-ftream.		force or sea-stream.
nahton mánan hpýrft.		*They* had not *a* great space,
pæron oppenan.		*they* were hopeless
eðel-puhtef.		of *the* land-rights:
fæton æftefr beorgum.		*they* sate dispersed
in blacum reafum.	10	in sad garments,
pean on penum.		with affliction in *their* thoughts;
pæccende bád.		watching awaited
eall feo fib-gedriht.		all the kindred band
fomod ætgædere.		at once together
mafan mægenef.		*the* great power;
oð moýref bebeád.		until Moses bade
eorlaf on úht-tíð.		*his* men, ere dawn,
ádrum bénum[a].		with brazen trumps,
folc fomnigean.		*the* folk to gather,
frecan ánífan.	20	the bold arise,
habban heofa hlencan.		have their courage *ready*,
hýcgan on ellen.		think on valour,
beran beorht feafo.		bear bright arms,
beacnum cígean.		summon with signals
fpeot fanðe neár.		*the* multitude near to *the* sand.
fnelle gemúnðon.		Quickly remembered
peafðaf fíg-leoð.		*the* watchmen *the* war-song;
pefoð pæf gefýred.		the host was set in motion,
bruðon ofer burgum.		spread *themselves* about.
býman gehýrðon.	30	Heard *the* trumpets
flotan felð-hufum.		*the* mariners in *the* tents;
fýrð pæf on offte.		*the* march was hastened,
riððan hie getealðon.		after they had numbered,
rið þam teón-hete.		against that dire hostility,

[a] bénum is evidently an error for bémum. See line 30.

on þam forð-herȝe.	in their van,
feðan tpelfe.	twelve bands
móde fóra.	of *men* for courage famed:
mæȝen fæȝ onhréfeð.	*their* valour was roused,
fæȝ on ánra ȝehpam.	was in every one
æðelan cýnneȝ.	of noble race
alefen undef líndum.	chosen, under linden *bucklers*,
leoda duȝuðe.	*the* flower of *the* nations.
on fole-ȝetæl.	In *the* number of *the* people
fiftiȝ cirta.	10 *were* fifty bands;
hæfde cirta ȝehpilc.	each band had
cuðeȝ ferodeȝ.	of *the* famed host,
ȝar-berendra.	arm-bearing,
ȝuð-fremmendra.	war-faring,
x. hund ȝeteled.	ten hundred numbered
tír-eadriȝra.	illustrious warriors;
þ fæȝ firȝlic ferod.	that was *a* warlike host.
fác ne ȝnetton.	*The* weak admitted not,
in þ finc-ȝetæl.	into that martial number,
fæȝran heȝȝeȝ.	20 *the* leaders of *the* army,
þa þe for ȝeoȝuðe.	those that, for youth,
ȝýt ne mihton.	might not yet,
undeȝ bord-hreoðan.	under *their* bucklers,
breoȝt-net ferra.	*the* breast-net[a] of men,
fríð flane feond[b].	against *the* arrows of *the* enemies,
folmum ferigean.	with *their* limbs defend,
ne him bealu benne.	nor baleful wounds
ȝebiden hæfdon.	had awaited,
ofeȝ linde læriȝ[c].	over *the* linden shields,

[a] That is, the shirt of mail, formed of rings like net-work.

[b] Probably an error of the scribe for feonda.

[c] læriȝ. Under this word Lye makes the following observation: "Hæc vox occurrit apud Cædm. 68. 5: At interpretatio ejus, ut et multarum aliarum in ista poetica paraphrasi occurrentium, minime liquet." In the Suppl. it is explained *docilis, tyro*.

lic-wunde ſpor.		sore body-wounds,
ȝilp-plegan ȝáner.		*the* dart's exulting play.
ȝamele ne mógton.		The aged might not,
háre heaðo-ríncar.		*the* hoary chieftains,
hilde onþeon.	[155]	engage in battle,
ȝif[a] him móð heapum.		*yet* in *the* bands their mind
mægen ſriðrade.		*and* might had sway;
ác hie be þæſtmum.		for *they*, according to *his* strength,
wíȝ[b] curon.		chose *each* warrior:
hú in leodſcipe.	10	how in *the* nation
læſtan wolde.		*he* would show
móð mid árran.		valour with glory,
eac þan mægnes cræft.		also by dint of might,
* * *		
ȝár-beames fenȝ.		*the* spear-beam grasped.
þa wæs hand-worſna.		Then was of *the* famed of hand
here æſtȝædere.		*the* host together.
ſúſ ſorð-weȝas.		Rapid *the* onward ways
ſana up wáð.		*the* sign uprode,
beama beorhteſt.		of pillars brightest,
buton[c] ealle þa ȝen.	20	above *them* all again,
hwonne ſrið-boda.		when, *a* marshal of *their* path,
ſæ-ſtreamum neah.		near to *the* sea-streams,
leoht ofer linðum.		*its* light over *the* bucklers
lýft-eðorſar brǽc:-		had burst *the* aerial dwellings.

XLVI.		XLVI.
Áhleop þa for hæleðum.	[156]	Leaped then before *the* warriors
hilde calla.		*the* man of war,
balð beohata[d].		*the* bold commander
bórð up-ahóf.		*his* shield upraised,

[a] ȝif, if not an error of the scribe for ȝit or ȝýt, seems here to be used in the same sense.

[b] wíȝ here seems to be used for wigan.

[c] For buton, I suspect we should read buron.

[d] The signification of this word is very doubtful. Lye, in Suppl., has "beo-

hehꞇ þa folc-ꞇoꝷan.	bade *the* folk-leaders
ſýþþe ꝷeþꞇillan.	stay *the* march,
þenden móðþꝷeþ meðel.	while *the* bold *chief's* address
monþꝷe ꝷehýþþon.	many should hear.
þolde þeoþðþꝷean.	Would harangue
þíceþ hýþþe.	*the* guardian of *the* state,
oþeþ heþe-cþꞇe.	through *the* martial host,
halꝷan þꞇeþne.	with holy voice:
þeþoðeþ þíþa.	*the* leader of *the* multitude
þuþðmýnðum þþþæc.	10 with dignity spake:—
ne beoð ꝷe þý þoþhꞇþan.	'Be ye not the more fearful,
þeah þe þáþaón bþohꞇe.	though that Pharaoh hath brought
þþeoþð-þþꝷenðþa.	of sword-warriors
þíðe heþꝷaþ.	vast bands,
eoþla únþím.	of men *a* countless number;
hum eallum þile.	to all these will
mihꞇþꝷ ðþihꞇen.	*the* mighty Lord,
þuþh míne hand.	through my hand,
ꞇo dæꝷe þiþþum.	on this day,
ðæð-leán ꝷýþan.	20 give requital for *their* deeds,
þ hie líþþꝷenðe.	that they living
lenꝷ ne moꞇon.	longer may not
æꝷnian miðð ýþmðum.	hold in misery
þþahela cýn.	*the* race of Israel.
ne þillaðð eoþ anðþæðan.	Dread ye not
ðeaðe þeðan.	dead bands,
þæꝷe þeþhð-locan[a].	fated carcases;
þýþþꞇ ýþ æꞇ enðe.	*the* space is at *an* end
læneþ líþeþ.	of *their* fragile lives.
eoþ ýþ láþ ꝷoðeþ.	30 From you is *the* lore of God
aðþoðen oþ ðþeoþꞇum.	withdrawn from *your* breasts;
ic on beꞇeþan þæð.	I rede to *what is* better,

hata i. q. behata, *spondens, sponsor. Moses* ita dictus fidem dans *Israelitis* de salute promissa desperantibus." The translation given in the text is from hatan in the sense of *to command.*

[a] The literal meaning of þeþhð-loca is, *that which incloses the soul or life.*

þ ge ȝeþuþðien·		that ye honour
þulðreþ alðoþ·		*the* Chief of glory,
ȝ eoþ líf-frean·		and to your life's Lord
lifra biðde·		for blessings pray,
frȝoþa ȝefýnto·		fruits of triumphs,
þæþ ge fiðien·		where ye are journeying.
þif if fe écea·		This is the eternal
abrahameþ ȝoð·		God of Abraham,
frumfceafta frea·		Lord of creations,
fe ðaf fýrð þeþeð·	10	who this host guardeth,
móðiȝ ȝ mæȝen-róf·		grand, and for might renowned,
mið þære miclan hand·		with the powerful hand.'
hóf ða foþ heriȝum·	[157]	Then before *the* multitudes raised
hlúde fœrne·		*a* loud voice,
lifiȝendra þeod[a]·		*before the* people of *the* living,
þa he to leoðum fprǽc·		when he to *the* nations spake:—
hpæt ȝe nú eaȝum·		'Lo! ye now with *your* eyes
to onlocíað·		behold,
folca leoforþ·		most beloved of people,
fǽr-þunðra fum·	20	*a* stupendous wonder;
hu ic fýlfa floh·		how I myself have struck,
ȝ þeof friðre hand·		and this right hand,
ȝrene tácne·		with *a* green sign,
ȝar-fecȝef ðeop·		*the* ocean's deep:
ýð úp færeð·		*the* wave ascends;
offtum fýrceð·		rapidly worketh
þæteþ [ȝ][b] peal-þæften·		*the* water *a* wall-fastness;
þeȝaf fýnðon ðrýȝe·		*the* ways are dry,
hafre here-ſtrǽta·		rugged army-roads;
holm ȝeþýmeð·	30	*the* sea *hath* left

[a] Manning (Suppl. ad Lye) supposes that þeod in this place may be put for þeoden, which is not probable, as liȝiendra þeoden could hardly apply to Moses. Perhaps we ought to read þeode, and consider the line as in apposition to heriȝum, and also governed by foþ.

[b] The ȝ is manifestly an error, and destructive of the sense: "And the waters were a wall unto them," &c. Exod. xiv. 29.

ealde ſtaðolaſ.		*its* old stations:
þa[a] ic ǽr ne geſſræcn.		where I before have never heard,
oſer middan-geard.		over mid-earth,
men geferan.		men to journey,
fǽge feldaſ.		*are* variegated fields,
þa forð heonon.	[158]	which from this time,
in ece[b].		through eternity,
ýðe þeahton.		*the* waves have covered:
ſælde[c] ſǽ-grundaſ.		*the* salt sea-depths
ſuð-wind forniám.	10	hath *the* south wind dried up,
bæð-wegeſ blæſt.		*the* sea-waves' blast.
brimg[d] iſ ateaſod.		Ocean is swept away,
ſand ſǽ-cir ſwan.		*the* sea's ebb hath drawn *the* sand.
ic wát ſóð gene.		I know in sooth full well
þ eow mihtig god.		that to you *the* mighty God
milte gecýðde.		will have shown mercy,
eorlaſ ǽr glade.		O chiefs! ere sunset.
oſeſt iſ ſelloſt.		Quickest is best
þ ge of feonda.		that ye from *the* enemies'
fæðme feorðen.	20	grasp escape.
nu ſe ágend-		Now the Lord
úp ástræcde.		hath upreared
readne ſtreamaſ.		*the* red streams,
in handa-geheorh.		as *a* protecting shield;
ſýndon þa forewealleſ.		*the* fore-walls are
fægre gefteſte.		fairly raised,
wundrlicu wǽg-ſaru.		(wondrous wave-roads!)
oð wolcna hrof.		to *the* clouds' roof.'
æftan þam wórdum.		After those words
werod eall aráſ.	30	*the* host all rose,

[a] The sense of this passage is obscure, unless þa be an error for, or synonymous with, þær, like the German da.

[b] Here the text is manifestly defective, and my interpretation consequently merely conjectural.

[c] ſælde is, I doubt not, an error for ſealte. In subsequent parts of the poem occur ſealte ýþa, ſealte ſǽ-wǽgaſ.

[d] Manifestly an error for brim.

móðrýra mægen.	*the* power of *the* bold:
meþe ſtille bád.	*the* sea stood still.
hóſon heþe-cýſte.	Raised *the* martial bands
hſíce linde.	*the* white lindens,
ſeginaſ on ſande.	*the* banners on *the* sand;
ſæ-peall aſtah.	*the* sea-wall rose,
úp-lang gefteód.	stood erect
þíð iſraheldum.	towards *the* Israelites,
án-dægne ſýþþt.	*a* one day's space.
þæſ ſeo eorþla gedþriht.	10 Was *the* host of men
áneſ módeſ.[a]	of one mind,
* * *	
þæftum þæðmum.	in *their* firm breasts,
þreoðo-þéþe heold.	held *their* covenant of love.
nalleſ hige gehýrdon[b].	They heard not
haligeſ láre.	*the* holy's lore,
ſiððan leoþeſ leoð.	when *the* beloved's song
læſte nearſ[c].....	
ſþeg ſþriðþode.	*the* sound prevailed,
⁊ ſanceſ bland[d].	and *he* ceased from song.
þa þ ſeorðe cýn.	20 Then *the* fourth tribe
ſýþmeſt eode.	went foremost;
þód on þæg-ſtream.	waded into *the* wave-stream
þígan on heape.	the warriors in *a* body,
oſer grene grúnd.	over green ground.
iúdiſc þéða.	*The* tribe of Judah
ánon óþette[e].	hastened singly
úncuð geláð.	*an* unknown way,
ſoþ hiſ mæg-þínum.	before his kinsmen;
ſþa him mihtig god.	so on him *the* mighty God,
þæſ dæg-þeoþceſ.	30 for that day's work,
deop lean ſoþgeald.	*a* high reward bestowed,

[a] Here one line at least is wanting.
[b] For hige gehýrdon we should probably read hi gehýrdon.
[c] Here something is wanting both to the metre and the sense.
[d] Probably an error for blan, pret. of blinnan, *to cease*.
[e] Without doubt an error for onette.

ſiððan him ȝeræſde.	since that to him granted
ſiȝoſ-ſoſca hneð.	*the* stern Worker of victories,
þ he ealdoſdóm.	that he eldership
ágan ſceolde.	should possess
oſeſ cýne-ſícu.	over *the* kingdoms,
cneoſ-mágȝ blæd>	*the* flower of his kin.

XLVII.

Þæſdon him to ſeȝne.	[160]	*They* had to them for banner,
þa hie on ſund ſiȝon.		when into *the* sea they marched,
oſeſ boſd-hneoðan.		over *their* bucklers
beácen aſáſed.	10	*a* signal reared,
in þam ȝár-heape.		in the armed band,
ȝýldenne leoſ[a].		*a* golden lion,
ðſiht-ſolca mæſt.		greatest of tribes,
deoſa cénoſt.		keenest of beasts.
be þam heſe-ſíſan.		From the martial leaders
hýnðo ne ſoldon.		injury *they* would not,
be him líſiȝendum.		while living,
lanȝe ſolian.		long endure,
ſonne hie to ȝuðe.		when they to battle
ȝár-ſudu ſæſdon.	20	*the* spear-wood reared
ðeoda ænigne.		against any nation.
þſaca ſæſ on óſe.		Of *the* brave was in *the* phalanx
heaſd hand-ſleȝa.		hard hand-play,
hæȝſtealð módȝe.		youths bold
ſæſna ſæl-ſlihtes.		at *the* weapons of slaughter,
ſiȝend únfóſhte.		fearless warriors,
bil-ſſaðu blódȝe.		bloody faulchion-tracks,
beadu-mægnes ſæſ.		*the* rush of battle's strength,
ȝſum helma ȝeȝund.		*the* grim crash of helms,
þæſ iudas ſóſ.	30	where Judah marched.
æſtes þæſe ſýſde.		After that band
ſlota módȝade.		*the* seamen[b] proudly moved,

[a] Evidently an error for leon.

[b] Literally, *the seaman.*

ꝓubeneȝ ȝunu.	*the* sons of Reuben
ȝanbaȝ bæȝon.	bare *their* shields,
ȝé-ȝicinȝaȝ.	sea-vikings,
oȝeȝ ȝealtne meȝȝc.	over *a* salt marsh,
mán menio.	*a* sinful multitude,
micel án ȝetȝum.	one great body,
eode únȝoȝht.	fearless *it* went.
he hiȝ ealboȝnóm.	He (Reuben) his eldership
ȝýnnum aȝȝeȝede.	had by sins made dormant;
þ he ȝíðoȝ ȝóȝ.	10 *so* that he later marched,
on leoȝeȝ laȝt.	after *the* beloved *chief*.
him on leob-ȝceaȝe.	From him in *the* nation
ȝȝumbeaȝneȝ ȝuht.	*his* first-born's right
ȝȝeo-bȝoðoȝ oðþáh.	*his* own brother had withdrawn,
eab ȝ æðelo.	*his* wealth and rank;
he þæȝ ȝeaȝu ȝȝa þeah.	yet was he prompt *in arms*.
þæȝ æȝtes him.	There after them,
ȝolca þȝýðum.	*those* tribes of people,
ȝunu ȝimeónes.	*the* sons of Simeon
ȝȝeotum comon.	20 came in bands,
þȝiðde þeob-mæȝen.	*a* third great power,
þuȝaȝ ȝunbon.	wound *their* standards
oȝeȝ ȝán-ȝaȝe.	over *the* martial way;
ȝuð-cýȝte onþȝanȝ.	the war-tribe onward pressed,
beaȝiȝ ȝceaȝtum.	with dewy shafts.
bæȝ-póma becóm.	The day-spot (cloud) came
oȝeȝ ȝán ȝecȝeȝ.	over *the* warrior's spear,
ȝobeȝ beacna ȝum.	one of God's signs,
moȝȝen mére toȝht.	at morn, great *and* bright.
mæȝen ȝoȝð ȝeȝát.	30 *The* power went forth:
þa þæȝ ȝolc-mæȝen.	then there *each* people's force
ȝóȝ æȝtes oðȝum.	marched after other
ȝȝeȝn heȝȝum.	in iron companies:
án ȝíȝode.	one led,
mæȝen-þȝýmmum mæȝt.	supreme in dignity,
þý he mére peaȝð.	(for he was great,)

on ſoṛð-ſeȝaſ.		on *their* ways forth:
ſolc æſtep ſolcum[a].		(folk by folk,
cynn æſtep cynne.	[161]	tribe by tribe).
cuðe æȝhpilc.		Each one knew
mæȝ-buſȝa ſiht.		*his* right of kin,
ſpa him moýſeſ beaḃ.		(as them Moses bade,)
eoṛla æðelo.		*the* chiefs' nobility.
him pæſ án pæðep.		To them was one father,
leoſ leoḃ-ſnuma.		*a* beloved patriarch:
lánḃ-ſiht ȝeþáh.	10	(*the* land-right prevailed)
ſnóḃ on ſeṛhðe.		wise in soul,
ſneo-maȝum leoſ.		to *his* kindred dear,
cénðe cneoṛ-ſibbe.		*he* begat a race
cénṛa manna.		of keen men,
heah-pæðeṛa ſum.		one of *the* patriarchs,
haliȝe þeoḃe.		*a* holy nation,
iſſraéla cýn.		*the* tribe of Israel,
on ſiht ȝoðeſ.		justly God's *people*;
ſpa þ oṛþancum.		as that skilfully
ealðe ſeccaḃ.	20	*the* old relate,
þa þe mæȝ-buſȝe.		those who kinship
mæſt ȝeſſunon.		most understand,
ſnumcýn ſeoṛa.		*the* origin of men,
pæðeṛ-æðelo ȝehpæſ.		*the* ancestry of each.
nipe[b] ſlóḃaſ.		Dire floods
nóe oſæṛláð.		had Noah fared over,
þṛýmpæſt þeoḃen.		majestic chief,
miḃ hiſ þṛim ſunum.		with his three sons,
þone ðeopeſtan.		the deepest
ðṛén-ſlóḃa[c].	30	of deluges,
þaṛa ðe ȝepuṛðe.		which have happened

[a] MS. ſolcnum. Junius has ſolcum in his text, which he has corrected to ſolcnum in his list of *errata*. The latter is evidently the true reading, and therefore received into the text.

[b] Probably an error for niþe-ſlóḃaſ.

[c] Apparently an error for ðṛenc-ſlóḃa. See p. 84. l. 16.

on poruld-ríce.		in *the* world's realm.
hæfde him on hreðre.		*He* had in mind
halige treowa.		holy trust,
forþon he gelædde.		therefore he led
ofer lagu-streamas.		over *the* water-streams
maðm-hordra mæst.		of storehouses *the* greatest,
míne gefrægeᵃ.		as I have heard,
on feorh-gebeorh.		for life's security.
foldan hæfde.		*He* had of earth
eallum eorð-cynne.	10	for each terrestrial species
écebᵇ lafe.		an increasing remnant,
frum-cneow gehwæs.		*the* progenitor of each
fæder ȝ moder.		(father and mother)
tuddor-teondra.		bearing offspring,
ȝeteled fíme.		by number told,
mirmicelra.		*less great*
þonne men cunnon.		*than men know,*
fnottor fæ-leodaᶜ.		*the* prudent mariner.
eac þon fæda gehwilc.		Also each *kind* of seed,
on bearm fceaf.	20	into *the* ship's bosom,
beornas feredon.		*the* chieftains bore,
þara þe under heofonum.		of those which under heaven
hæleð brýttigað.		men use.
fra þ fífre men.		Wise men, moreover,
fórdum fecgað.		say in words
þ fnom noe.		that from Noah
nigoða fæðre.		*the* ninth was
fæder abrahames.		Abraham's father
on folc-tale.		in *the* genealogy:
þ if fe abraham.	30	that is the Abraham
fe him engla ȝod.		to whom *the* God of angels
naman nífan afceóf.		gave *a* new name;

ᵃ MS. fnffræge.

ᵇ écе, if not an error for écenre, appears to be used in the same sense.

ᶜ For fæ-leoda we should probably read fæ-lida, a word, though not in Lye, yet occurring in the "Death of Byrhtnoth;"—see Anal. A. S. page 122, line 32.

eác þon neah ⁊ þeoþ.		also near and far
halıȝe heapaþ.		*the* holy tribes,
ın ȝehýlb bebeab.		in guardianship committed,
þeþ-þeoba ȝepealb.		*the* sway of nations.
he on þræce líþbe.		He in exile lived,
þıððan he ȝelæbbe.		after he had led,
leoþoþt þeoþa.		most beloved of men[a],
halıȝeþ hæþum.		at *the* Holy *One's* behest,
heah lónb þtíȝon[b].		*a* high land to ascend,
þıb-ȝemáȝaþ.	[162]	*his* kinsmen,
on þeone beoþh.	11	on Sion's hill.
þáþe hıe þæþ þunbon.		There found they *a* covenant,
þulboþ ȝeþápon.		saw glory,
halıȝe heah tþeope.		*a* holy high compact,
þþa hæleð ȝeþþunon.		as men have understood.
þæþ eþt þe þnottþa.		There afterwards the sagacious
þunu bauıbeþ.		son of David,
þulboþþæþt cýnınȝ.		glorious king l
þıtȝan láþum.		by *the* prophet's counsels,
ȝetımbþebe[c].	20	built
tempel ȝobe.		to God *a* temple,
alhn halıȝne.		*a* holy fane
eoþð-cýnınȝa.		(of earthly kings
þe þíþeþta on.		the wisest in
poþulb-þíce.		*the* world's realm,)
heahþt ⁊ halıȝoþt.		highest and holiest,
hæleðum ȝeþþæȝoþt.		'mongst men most famed,
mæþt ⁊ mǽþoþt.		chiefest and greatest
þaþa þe manna beaþn.		of those that *the* sons of men,
þıþa æþtep[d] þolban.	30	of mortals throughout earth,
þolmum ȝepoþhte.		have wrought with hands.

[a] Literally, *of souls*.
[b] þtíȝon seems an error for þtíȝan.
[c] This line is defective.
[d] æþtep in this phrase, as in æþtep bunȝum, and the like, has the sense of the Latin *per*. The phrase is adverbial, and may generally be rendered *abroad, around*.

to þam meðel-ſtede[a].		To that famed place
mágan ȝelædde.		*he his* son led,
abrahám ıſáác.		Abraham Isaac;
áð-ſýr onbran.		*a* pile-fire kindled;
ſýrſt ſeðhð-bana[b].		(*the* first life-destroyer
nó þý ſǽȝra pæſ.		for that was not *the* fairer:)
polde þone laſtpeard.		would him (Isaac) then
líȝe ȝeſýllan.		give to *the* flame,
ın bǽl-blýſe.		into *the* pile-blaze;
beorna ſeloſt.	10	*the* best of chiefs,
hıſ ſpæſne ſunu.		his dear son,
to ſıȝe-tıbre.		for *a* triumphant sacrifice,
ánȝan oſer eorðan.		on earth *his* sole
ýrſe-láfe.		hereditary remnant,
ſeoſeſ ſſoſſe.		*his* life's comfort.
ða he ſſa ſorð ȝebáð.		Then he thus awaited
leodum to láfe[c].		
lanȝſumne hıht.		*a* longsome hope.
he þ ȝecýðde.		He that manifested,
þa he þone cnıht ȝenám.	20	(when he took the boy
ſæſte mıð ſolmum.		fast with *his* hands,
ſolc-cuð ȝeteáȝ.		renowned among nations drew
ealde[d] láfe.		*an* ancient relique,
ecȝ ȝrýmetode.		(*the* blade rang,))
þ he hım líf-dȝaȝ.		that, for himself, he life-days
leoſſan ne ſıſſe.		dearer knew not,
þonne he hýrde.		than when he obeyed
heofon-cýnıȝe.		heaven's King.
úp arǽmde.		*He* rose up,
ſe eorl polde ſlean.	30	the chief would slay
earſenan ſínne.		his son

[a] meðel-ſtede signifies strictly "a place appointed for meeting and haranguing."

[b] Is this an allusion to Cain?

[c] I am unable to give any satisfactory version of this line.

[d] ealð, as the epithet of a sword, occurs also in the "Death of Byrhtnoth;" —see Anal. A. S. p. 122, l. 37. Cædmon has also "alde mece," p. 208, l. 27.

unpeaxenne.		unwaxen,
eaȝum[a] ȝeoðan maȝan.		with *the* edge, *the* ruddy youth,
míð méce ȝif hine ȝoð lete.		with *the* sword, if God him would let.
ne polde him beorht ȝæðer.		*The* glorious Father would not
bearn ætníman.		*the* child accept,
halȝ tiber.		*a* holy offering;
ác mid handa berenȝ.		but with *his* hands held him.
þa him ȝtýran cpom.		Then him moving came
ȝtefn of heoronum.		*a* voice from heaven,
puldrer hleoðor.	10	glorious sound!
pórd æftefn ȝprræc.		words then spake:—
ne ȝleh þu abraham.	[163]	'Slay thou not, Abraham!
þín ágen bearn.		thine own child,
ȝunu mid ȝpeorde.		*thy* son, with *the* sword;
ȝóð ir ȝecýðed.		*the* truth is manifested:
nu þín cunnode.		now hath proved thee
cýning al-pihta.		*the* King of all creatures,
þ þu pið paldend.		that thou, towards *the* Supreme,
pére heolde.		holdest *thy* compact,
ȝæftte tpeope.	20	firm faith,
ȝeo þe ȝpeoðo ȝceal.		which to thee *a* blessing shall,
in líf-dagum.		in *thy* life's days,
lengeft peorðan.		longest be,
ápa to aldre.		for evermore
únȝpiciendo.		unfailing.
hu þearf manneȝ ȝunu.		How needs *a* son of man
mánan tpeope.		*a* greater pledge?
ne behpýlȝan mæg.		May not subvert
heoron ȝ eorðe.		heaven and earth
hir puldreȝ pórd.	30	his glory's word,
píddra ȝ ȝíddra.		further and wider spread
þonne beȝæðman mæge.		than may embrace
ȝólban ȝceattaȝ.		earth's regions,

[a] Apparently an error for ecȝum.

eorðan ymbhwyrft.		*the* world's circumference,
⁊ úp-roðor.		and firmament above,
gársecgeas gín.		ocean's expanse,
⁊ þeos geomre lyft.		and this murmuring air.
ne[a] áð sweriað.		He *an* oath sweareth,
engla þeoden.		*the* Lord of angels,
wyrda waldend.		Ruler of destinies
⁊ weroda god.		and God of hosts,
sóðfæst sigora.		*the* just Conqueror,
þurh his sylfes líf.	10	by his own life,
þ þínes cynnes.		that of thy tribe
⁊ cneow-mágа.		and kindred,
randwiggenda.		shielded warriors,
rím ne cunnon.		*the* number shall not be able,
yldo ofer eorðan.		men on earth,
ealle cræfte.		with all *their* might,
to gesecgenne.		to say
sóðum wórdum.		in true words,
nymðe hwylc þæs snottor.		save any one thus wise
in sefan weorðe.	20	in mind become,
þ he ána mæge.		that he alone can
ealle gerímman.		number all
stánas on eorðan.		*the* stones in earth,
steorran on heofonum.		*the* stars in heaven,
sæ-beorga sand[b].		*the* sea-mountains' sand,
sealte ýða.		*the* salt waves:
ác hie gesittað.		for they shall sit
be sæm tweonum.		by *the* two seas,
oð egipte.		unto Egypt
ínca þeode.	30	*the* people of .....
land cananea.		*the* land of Canaan,
leode þíne.		thy people,

[a] ne is apparently an error for he.

[b] MS. and Jun. sunð. The correction is admitted into the text, as being both necessary to the sense and in conformity with Gen. xxii. 17: "And as the sand which *is* upon the sea shore."

ſneo beaſn-ſæbeſ.	father of noble children!
ſolca ſéloſt:.	of folk most excellent.'

XLVIIII.[a]

XLVIIII.

Folc ſæſ aſǽſneð.	[166]	*The* folk was affrighted,
ſlóð-egſa becpóm.		*the* flood-dread seized on
ȝaſtaſ ȝeomſne.		*their* sad souls;
ȝeoſon beaðe hpeóp.		ocean wailed with death,
pæſnon beoſh-hliðu.		*the* mountain heights were
blóðe beſtémeð.		with blood besteamed,
holm heolſſne ſpáp.		*the* sea foamed gore,
hſeam pæſ on ýðum.	10	crying was in *the* waves,
pæteſ pæpna ſul.		*the* water full of weapons,
pæl-miſt aſtáh.		*a* death-mist rose;
pæſnon egýpte.		*the* Egyptians were
eſt oncýſnde.		turned back;
ſluȝon ſoſhtiȝende.		trembling *they* fled,
ſǽſ onȝéton.		*they* felt fear:
poldon heſe bleaðe[b].		would *that* host gladly
hámaſ ſindan.		find *their* homes;
ȝýlp peaſð ȝnoſnſa.		*their* vaunt grew sadder:
him onȝen ȝenáp.	20	against them, as a cloud, rose
atol ýða ȝepealc.		*the* fell rolling of *the* waves;
ne ðæſ ænig becpom.		there came not any
heſȝeſ to háme.		of *that* host to home,
ác behmban beleac.		but from behind inclosed *them*
ſýſð mid pǽȝe.		fate with *the* wave.
þæſ ǽſ peȝaſ laȝon[c].		Where ways ere lay
meſe móðȝode.		sea raged.
mæȝen pæſ áðſenceð.		*Their* might was merged,
ſtſeamaſ ſtóðon.		*the* streams stood,
ſtoſm up-ȝepát.	30	*the* storm rose

[a] Between pp. 164 and 165 (which are blank in the MS.) are vestiges of mutilation, whereby Canto XLVIII. seems to be lost.

[b] Probably a provincial variation, or an error, for bliðe.

[c] Those that had been opened for the passage of the Israelites.

heah to heofonum-	high to heaven;
here-fóra mǽrc-	*the* loudest army-cry
líðe cyðdon-	*the* hostile uttered;
lyft up geþrǽce-	*the* air above was thickened
þǽgum þrǽcmum-	with dying voices;
flód blód gefylled-	blood pervaded *the* flood,
þǽd-bryttig þǽron þǽrene-	*the* shield-walls were riven,
þúnor þryþede-	shook *the* firmament
mere-deaðe mǽrc-	*that* greatest of sea-deaths:
módige þrulon-	*the* proud died,
cyninga ǽt on corðre-	kings in a body;
cyme þryðede-	*the* return prevailed
þǽt ǽc énde-	of *the* sea at length;
frig-bórd þrǽmon-	*their* bucklers shone
heah ofer hæleðum-	high over *the* soldiers;
holm-þeall ástah-	*the* sea-wall rose,
mere-þrǽam módig-	*the* proud ocean-stream,
mǽgen þǽt on cwealme-	*their* might in death was
þǽfte geþeccede-	fastly fettered.
forðgangeð nep-	*The tide's neap*
þearfum ǽræleb-	*with the war-engineery obstructed,*
þand banenobum-	*laid bare the sand*
þrodne fýsde-	to *the* fated host,
hronne raðema þrǽam-	when *the* wandering stream,
þincalda þǽ-	*the* ever cold sea,
þealtum ýðum-	with *its* salt waves,
ǽflaþtum geþuna[a]-	
ége þraðulaþ-	*its* eternal stations
nacub nýd-boda-	*a naked involuntary messenger*
neoþan cóme-	came to visit.
þah þeðe gaþt[b]-	*hostile was the spirit of death*
þeðe þeondum geneop-	who *the* foes overwhelmed;
þǽt þeo hǽþene lýft-	*the* blue air was

[a] I am unable to assign even a conjectural sense to this line.

[b] For this line, which seems devoid of sense, we should probably read, þah þǽge gaþt, or, as at p. 188. l. 16, þleah þǽge gaþt.

heolſne ȝeblanden.		with corruption tainted;
bſum beſſtende.		*the* bursting ocean
blóð-eȝeſan hpeóp.		whooped *a* bloody storm,
ſæ-manna ſríð.		*the* seamen's way;
oð þ ſóð metod.		till that *the* true God,
þuſh moýſes hand.	[167]	through Moses' hand,
móð ȝeſýmde.		enlarged *its* force,
ſíde pæðde.		widely drove *it*,
pæl pæðmum ſſeop.		*it* swept death in *its* embrace;
ſlóð ſámȝode.	10	*the* flood foamed,
pæȝe cſunȝon.		*the* fated died,
laȝu land ȝeſeol.		water deluged *the* land,
lýſt pæſ onhſeſeð.		*the* air was agitated,
ſícon peall-ſæſten.		yielded *the* rampart holds,
pæȝaſ buſſton.		*the* waves burst *over them*,
multon meſe-tonſaſ[a].		*the* sea-towers melted.
þa ſe mihtiȝa ſloh.		When the Mighty struck,
mid halȝe hand.		with holy hand,
heoſon-ſícef peaſd.		*the* Guardian of heaven's kingdom,
peſ-beamaſ.	20	*the lofty warriors*,
plance ðeode.		*the* proud nation:
ne mihton ſoſhabban.		*they* might not have
helpendſa[b] pað.		*a* safer path,
meſe-ſtſeameſ móð.		for *the* sea-stream's force,
ác he manegum ȝeſceod.		but it o'er many shed
ȝýllende ȝnýſne.		yelling horror.
ȝáſſecȝ pedde.		Ocean raged,
up-ateah on ſleap[c].		drew *itself* up on high
eȝeſan ſtóðon.		*the* storms rose,
peollon pél-benna.	30	*the* corpses rolled;
ſitſod[d] ȝeſeol.		fated fell
heah of heoſonum.		high from heaven

[a] By meſe-tonſaſ the rocks seem to be intended.
[b] Possibly an error for helpendſan.
[c] I have translated (according to Lye's conjecture) on ſteap.
[d] Apparently an error for ſitod.

hanb-peopc zobep.	*the* hand work of God:
pámrz-bopma.	of *the* foamy gulfs
plób-peapbe ploh.	*the* Guardian of *the* flood struck
unhleopan pæz.	*the* unsheltering wave
albe mece[a].	with *an* ancient faulchion,
þ ðý beað-bpepe.	that in *the* swoon of death
bpihte ppæpon.	*those* armies slept,
pýnpullpa ppeot.	*those* bands of sinful
papluum lunnon.	sunk with *their* souls
pæpte bepapene.	10 fast encompassed,
plób-blác hepe.	*the* flood-pale host,
pıððan hıe on bozum.	after that them in *its* gulfs
bpun ýppınze.	*the* brown expanse,
móde-pæza mæpt.	of proud waves greatest,
mæzen eall zebpeáp.	all *their* power, o'erthrew;
ða þe zebpenctte[b].	when was drowned
buzoð egýpta.	*the* flower of Egypt,
papaon mıb hıp polcum.	Pharaoh with his folk.
he onpeonb[c] hpaðe.	He found quickly
pıððan zepcáh.	20 after *he* arose,
zobep anbpaca.	*a* denier of God,
þ pæp mıhtızpa.	that was mightier
mepe-plóbep peapıb.	*the* sea-flood's Guardian:
polde hupu pæðmum.	yet would *he* with arms
hılde zepceaban.	decide *the* conflict,
ýnpe ȝ egeppull.	angry and terrible.
egýptum peapð.	To *the* Egyptians was,
þæp bæz-peopcep.	for that day's work,
beop leán zepceob.	*a* deep requital given;
popðam þæp hepızep.	30 since of that multitude
hám ept ne com.	came not home again,
ealler únzpunbep.	*of all the boundless host,*

[a] See p. 203, line 23. Also *Beowulf*, p. 191, l. 10.

[b] MS. and Junius, zebpectte.

[c] MS. and Junius, on peonb; but manifestly an error of the scribe for onpeonb, or rather onpanb.

æniȝ to láre.		any as remnant,
þ te rið heoro[a].		that even *their* fate
recȝan morte.		might say,
bodiȝean ȝertep burȝum.	[169]	publish abroad,
bealo-rpella mærт.		greatest of baleful tales;
horð-pearda hrýre.		*their* princes'[b] fall,
hæleða cpenum.		to *the* consorts of *the* warriors;
ác þa mæȝen-þreatar.		but those mighty bands
mere-deað ȝerrealh.[c]		*the* sea-death swallowed.
* * *		
* * *		
* * *		
* * *		
rpel-boban reðe.	10	of *the* messenger who
rpéd ahte.		speed possessed,
* * *		
* * *		
* * *		
* * *		
aȝeát ȝýlp pera.		understood *the* vaunt of *the* men
hie[d] rið ȝod runnon.		who against God warred.
þanon irrahelum.		Thence to *the* Israelites
éce ræðar.		eternal counsels,
on mere-hpearre.		on *the* sea-shore,
moýrer[e] rægde.		Moses said,
heah-þunȝen per.		illustrious man,
halȝe rprræce.		*a* holy speech,
deóp æprende.	20	*a* solemn errand,
dæȝ-peorc nemnað[f].		(*a* day-work called,
rpa ȝýt per-ðeode.		as men yet

[a] The same as hupu, or rather an error for heopa.

[b] Literally, *treasure-guardians.*

[c] Between this line and the following, some verses are evidently wanting.

[d] hie seems to be an error for þe.

[e] MS. and Junius moýre.

[f] To what the poet here alludes is extremely doubtful. For nemnað, the sense seems to require that we should read nemneð.

on ȝeþrituum ſindaþ.	find in *the* Scriptures,)
þóma ȝehþilcne.	each ordinance
þaþa ðe him þrihten bebeaþ.	which him *the* Lord commanded,
on þam ſriþ-ſáre.	on that journey,
ſúðum þóþum.	in words of truth.
ȝif onlucan þile[a].	If will unlock
lífes ealhſtóþ.	life's Interpreter,
beoſiht in þreoſtum.	bright in *our* breasts
bán-húſes weaþ[b].	*the* body's guardian,
ȝin-ſæſten ȝoð.	*the* widely powerful God,
ȝaſtes cáȝon.	with *the* keys of *the* spirit,
ſún biþ ȝeþecenoð.	mystery shall be explained,
ſæþ ſoþð ȝæð.	counsel shall go forth:
haſaþ ſíſlicu.	*he* hath wise
ſóþð on ſæðme.	words in *his* bosom,
þile meaȝollice.	*he* will powerfully
móðum tæcan.	teach *our* minds,
þ we ȝeſine ne ſýn[c].	that we seem not,

* * *
* * *
* * *

ȝoðes þeoðſcipes.	of God's law,
metoðes miltſa.	of *the* Creator's mercies.
he uſ má onlýhð.	*He us more enlighteneth.*
nú uſ boceþaſ.	*Now us learned men*
betera ſeȝað.	*tell of a better,*
lenȝra lýſt[d] þýnna.	*a longer life of delights.*
þiſ iſ læne þream.	*This is a slender joy,*
þommum apýſȝeð.	*with sins accursed,*

[a] This and the five following lines are thus rendered by Hickes. "Si verax Deus, pectore lucidus, vitæ interpres, vult mentem reserare, spiritûs clavibus."—*Gr. A.S.* p. 198. I regret my inability to give a satisfactory translation of this very obscure part of the poem.

[b] The spirit: literally, *bone-house's warden.*

[c] Between this and the following line, several lines are wanting, containing the beginning of Moses's speech; both the sense and the alliteration being defective.

[d] lýſt is possibly an error of the scribe for líf.

þreccum[a] alýfeð.		*allowed to the wretched*
earmra ánbið.		*the expectation of the miserable.*
eðelleare.		*The homeless*
þýsne gýst-sele.		*this guest-hall*
gihðum[b] healdeð.		*as a refuge hold,*
murnað on móde.		*mourn in mind.*
mán-hús witon.		*The* house of sin *we* know,
fæst underen folban.		fast under earth;
þær bið fýr ⁊ wýrm.		there are fire and worm,
open éce scræf.	10	*an* ever open den
ýfela gehwýlces.		of every evil:
swa nu negn-þeoras[c].		*so now imperious spoilers*
ríce dælað.		*the empire deal:*
ýldo oðde ær deað.		*age or earlier death*
eftwýnd cýmð[d].		*afterward cometh,*
mægen-þrýmma mæst.		*of powers greatest,*
ofer middan-geard.		*throughout mid-earth,*
dæg-dædum fáh.		*in day-deeds hostile.*
drihten sýlfa.		*The* Lord himself,
on þam meðel-stede.	20	in the judgment-place,
manegum démeð.		shall judge many,
þonne he sóðfæstra.		when he *the* uprights'
sawla lædeð.	[170]	souls leadeth,
eadige gastas.		blessed spirits,
on up-roder.		into heaven above,
þær leoht ⁊ líf.		where *is* light and life,

[a] MS. wineccum: corrected by Junius to wreccum.

[b] gýhð i. forsan q. gehýht *refugium*, Suppl. ad Lye; where l. 3–5 are thus rendered: "patria orbi hoc hospitium in refugium tenent." The MS. reads gihðum.

[c] The word negn in this obscure passage seems equivalent in composition to our *arch*. In the *Harm. Evang. Cott.*, as quoted by Lye, the same compound occurs (regin-thiebos). Regin is also among the difficult words in Sæmund's Edda. See Prof. F. Magnusen's note on the Vafthrúdnismál, Str. 3.

[d] MS. and Junius, eft swýnd cýmð; but both the sense and the alliteration require the combination of the first two syllables. Perhaps, to complete the metre, we should also read cýmeð for cýmð.

eac þon hyra blæd.	fruition also of comforts;
ðuguð on ðreame.	*where the* good in joy
ðrihten heriгað.	praise *the* Lord,
feroda fuldor-cyning.	*the* glorious King of hosts,
to fiðan feorre.	for ever.'
fra feorðode.	Thus spake,
ræda gemynðig.	of counsels mindful,
manna mildost.	*the* mildest of men,
mihtum friðeð.	by power strengthened,
hlúðan stefne.	with loud voice.
here stille bád.	Still *the* host awaited
ristofes willan.	*the* famed *man's* will;
wundor ongéton.	*they the* wonder perceived,
móðiges múð-hæl.	*the* bold one's salutary speech.
hé tó mænegum frræc.	He to *the* multitudes spake:
micel is þeos menigeo.	'Great is this many,
mægen-fira trum.	*the* army-leader firm,
fullesta mæst.	of all-perfect *beings* greatest,
se ðas fare lædeð.	who this march leadeth;
hafað upon cananéa.	*he* hath from above *the* Canaanites'
cyn gelýfeð.	race delivered,
burh ȝ beagas[a].	*their* towns and treasures,
brúde rice.	*their* ample realm:
wile nu gelæstan.	*he* will now perform
þ he lange gehét.	what he long hath promised,
mid áð-frafre.	with oath-swearing,
engla ðrihten.	*the* Lord of angels,
in fyrn-dagum.	in days of old,
fæderýn-cynne.	to *the* tribe of *your* fathers;
gif ge gehealdað.	if ye observe
halige láre.	*his* holy lore;—
þ ge feonda gehwone.	that ye each enemy
forð ofergangað.	shall henceforth overcome;
gesittað sige-rice.	victorious shall inhabit,

[a] Literally, *bracelets.*

be ſæm tpeonum.	by *the* two seas,
beoſ-ſelaſ beoſna.	*the* halls[a] of chieftains;
biď eoſeſ blæd micel.	your prosperity shall be great.'
æftef þam póſdum.	After those words
peſod pæſ on ſalum.	*the* host was glad;
ſunzon ſize-býman.	sung *the* trumps of triumph,
ſeznaſ ſtódon.	*the* banners rose
on pæzeſne ſpez.	at *the* joyous sound,
ſolc pæſ on lande.	*the* folk was on land.
hæfde ſuldſnef beam. 10	Had *the* pillar of glory
peſnud zeléded.	led *the* host,
halize heapaſ.	*the* holy bands,
on hild zodef.	through God's favour,
life zefeón[b].	in life rejoicing,
þa hie oďlæded hæfdon.	when they had saved
feoſh of feonda dóme.	*their* lives from *the* enemies' power,
þeah ďe hie hit[c] ſnecne zeneď-don.	though they had cruelly oppressed them,
peſnaſ undeſ pæteſna hſóſaſ.	*the* men under *the* roofs of waters.
zefapon hie þæſ peallaſ ſtandan.	There they saw walls standing,
ealle him bſimu blódize þuh-ton. 20	seemed to them all *the* waters bloody,
þuſh þa heoſna beado-ſeaſo pæ-zon.	through which their warlike enginery had moved:
hſeďdon hilde ſpelle.	*they were cheered by the martial* [*speech*
* * *	
ſiďďan hie þam ſiď-ſoſon.	*after they to those before*
* * *	
hófon heſe-þſeatafaſ.	raised *the* army-bands
hlúde ſtefne.	*a* loud voice,
ſoſ þam dæd-peoſce.	for that great work
dſuhten heſedon.	praised *the* Lord,
peſnaſ ſuldſeſ ſáng.	*the* men *a* song of glory,

[a] Literally, *beer-halls.*
[b] This I suspect to be an error for zefeonde.
[c] For hit, the sense seems to require hie.

þiſ on oðþum.	[171]	(*the women in turn,*)
þolc-ſceota mæſt.		greatest of multitudes,
ſýþð-leoð ſalan.		sung *a* martial song,
aclum ſceſnum.		with clear voices,
eall-þunðþa þela.		of all *those* many wonders.
þa þæſ eð-ſýnðe.		Then was to be found
aſþiſc meople.		*the* African maid,
on ſeoþoneſ ſtaðe.		on ocean's shore,
ſoldre ſepeoþðod.		with gold adorned;
hanð ahoþon.	10	*they* raised *the* hand
halſ-þiþðunſe.		of supplication.
blíðe þæþon.		*They* [the Israelites] were blithe,
boce ſeſapon.		saw *their* compensation;
heddon heþe-þeaþeſ.		heeded *the* martial spoil,
hæſt þæſ onſæleð.		captivity was loosened;
onſunnon ſæ-laþe[a].		*they* begun, what the sea had
ſeſnum dælan.		in nets to deal, [spared,
on ýð-laþe[b].		among the survivors of the flood,
ealde maðmaſ.		ancient treasures,
þeaſ ⁊ þanðaſ.	20	vestments and shields.
heo on þiht ſceó[c].		*They justly divided*
ſolð ⁊ ſoð-þeð.		*the* gold and purple[d],
ioſepeſ ſeſtþeon.		Joseph's treasure,
þeþa þuldoþ-ſeſtealð.		*the glory of men.*
þeþiſenð laſon.		*Cursing lay*

[a] Literally, the *sea-learings.* [b] Literally, the *flood-leavings.*

[c] Upon this word Lye has the following: "Sceo, in ſceo-ſolð, forsan quasi ská-gold, *præstantissimum aurum*, a *Cimbrice* ská, *præstantia;*" but by forming a compound of ſceó and ſolð, the metre is destroyed. May not ſceó be the beginning only of ſceóðon, *divided*, the termination having been omitted by the carelessness of the scribe? The entire passage is extremely obscure.

[d] Isl. Guðvefr, *textura discolor, figurata, præsertim textura militaris, qualis fuit vexillorum; tales togas figuratas nostrates, qui lautiore erant in re, traxere.* Björn Haldorsen, Lex. Isl. The word occurs also in Sæmund's Edda: see Hamþis-mál, Str. 17, p. 271, Edit. Stockh. Prof. F. Magnusen explains it, *the purple of the northern nations.* The Islanders seem to have derived it from guður or guð, *battle.*

on deað-ſtede.
ðriht-folca mæſt[a]:-

on *their* death-place,
of people *the* greatest.

L.

Leſſræzn ic hebreoſ. [173]
eadze liſzean.
in hieruſalem.
zold-horð dælan.
cýnnzdóm habban.
ſpa him zecýnde pæſ.
ſiððan þurh metodeſ mæzen.
on moyſeſ hánd.
peaſð fíz zifen.
fizena mænieo.
ȝ hie of egýptum.
út afóron.
mæzene micle.
þ pæſ módiz cýn.
þenden hie þý ríce.
ræðan moſton.
burzum peoldon.
pæſ him beorht pela.
þenden þ folc mid him.
hiera fæder fæſte.
healdan poldon.
pæſ him hýrde zód.
heofon-ríceſ peaſd.
haliz drihten.
puldreſ paldend.
ſe ðam ſeruðe zeaf.
mód ȝ mihte.
metod al-pihta.
þ hie oft fela folca.
feorſe zeſceodon.

L.

The Hebrews, as I have un-
lived prosperous [derstood,
in Jerusalem,
gold-treasure distributed,
had kingly sway,
as to them was genial,
after that, through *the* Creator's
into Moses' hand [might,
martial force was given,
many warriors,
and they from Egypt
had marched out,
with great power.
That was *a* haughty race,
while they the realm
might rule,
swayed over *their* cities:
to them was bright weal,
while the folk with him [God]
their fathers' covenant
would hold.
Was to them *a* good shepherd
the Guardian of heaven's kingdom,
the holy Lord,
the Chief of glory,
who to that multitude gave
courage and might,
the Lord of all creatures;
so that they oft many nations
from life separated,

[a] MS. mæ, after which is an erasure.

heriges helmum.	with *their* army's chieftains,
þara þe him holð ne þæs.	those who were not friendly to them;
oð þ hie plenco anþóh.	till that them pride invaded,
æt þín-þege.	at *their* wine-bibbings,
deofol-dædum.	with diabolic deeds,
drunene gedohtas.	drunken thoughts,
þa hie á-cræftas.	when they *their* legal institutes
ánforlæton[a].	abandoned,
metodes mægenscipe.	*the* Lord's supremacy.
swa nó man scýle.	Thus no man ought
hís gastes luran.	his spirit's love
þíð gode dælan.	with God divide.
þa geseah ic þa gedriht[b].	Then saw I that multitude
in gedwolan hweorfan.	into error turn,
israhela cyn.	*the* tribe of Israel
únriht dón.	do unrighteousness,
sommas sýncean.	perpetrate crimes;
þ wæs seorc gode.	that was grief to God:
oft he þam leodum.	oft he to those nations
láne sende.	sent, for *their* instruction,
heofon-ríces weard.	heaven's kingdom's Guardian,
halige gastas.	holy spirits,
þa þam werude.	who to the multitude
wisdom budon.	wisdom should preach;
hie þære snýtro.	they in that wisdom
sóð gelýfdon.	verily believed,
lýtle hwíle.	*a* little while,
oð þ hie[c] langung bessác.	till that them desire deceived,
eorðan breamas.	joys of earth,
éces ríkes.	of eternal sway;
þ hie æt siðestan.	*so* that, at *the* last, they
sýlfe forléton.	themselves forsook
drihtnes dómas.	*the* Lord's decrees,

[a] MS. and Junius, áne forlæton.
[b] MS. and Junius, þege driht.
[c] MS. and Junius, me.

curon deorlef cræft.	chose *the* devil's craft.
þa feard réðe mód.	Then became *the* fierce of mind,
rícef ðeoden.	*the* prince of *the* realm,
únhold þeoden[a].	faithless to *his* Lord,
þam þe æhte geaf.	to him who had given him wealth,
firðe[b] him æt frýmðe. [174]	taught him at first
ða ðe on fruman[c].	those that in *the* beginning,
ær ðon þæron man-cynnes.	ere which *they* were of mankind
metode dýrust.	dearest to *the* Creator,
dugoða dýrust.	of people dearest,
drihtne leofost.	most beloved of *the* Lord,
here-að[d] to þære.	*an* army-path to the
heán býrig.	high city,
eorlum eldeodigum.	to *the* foreign men,
on eðel-land.	into *the* country
þær salem stód.	where Salem stood,
searwum asæstnod.	with engines strengthened,
weallum gewerðod.	with walls adorned.
to þæs sitgan fóron.	To this came soothsayers,
caldea cýn.	*the* Chaldean race,
to ceastre forð.	forth to *the* city,
þær israela.	where *the* Israelites'
æhta wéron.	possessions were,
bewrigene mid weorcum.	covered with works;
to þam þ̄ werod gewóð.	to which *the* host proceeded,
mægen-þreat mére.	*a* great *and* powerful band,
mán-bealwes georn.	zealous for sinful evil.
awehte þone wæl-nið.	Then fatal hate excited
wera aldor-frea.	*the* chief lord of men,
babilónes brego.	*the* prince of Babylon,
on his burh-stede.	in his metropolis,

[a] For þeoden we should probably read þeodne.

[b] MS. and Junius, firðe.

[c] Of this and the six following lines I have given what I believe to be a literal translation; that it is not more intelligible must be ascribed, partly at least, to the defective state of the Saxon text.

[d] MS. heresepoð; Junius, he sepoð.

nabochodonoſſor.	Nebuchadnezzar,
þurh nıð-hece.	through hostile grudge;
þ he ſécan onzan.	*so* that he began seek,
ſeſan zehýzdum.	in *his* mind's thoughts,
hú he ıſraelum.	how he from *the* Israelites
eaðoſt meahte.	might most easily, [*bands,*
þurh zhomra zanz.	through *the* march of his fierce
zuman oðþrınzan.	*the* men force away.
zeſamnode þa.	*He* then assembled,
ſuðan ⁊ noſðan.	from south and north,
pæl-hreop ſeſod.	*a* blood-thirsty host,
⁊ ſeſt ſáran[a].	and *bade* march west,
heſıze hæðen-cýnınza.	*a* band of heathen kings
to þære heán býſız.	to the metropolis
ıſraela.	of *the* Israelites,
eðel-ſeaſdaſ[b].	*the* country's guardians,
luſan[c] líf-ſelan.	*their dear life's treasures,*
þenden hıe let metod.	while them *the* Creator permitted.
þa eac eðan zeſſræzn.	Then also, I have learned, over-
ealð-ſeonda cýn.	*the* tribe of ancient foes [ran
pín-burh ſeſa.	*the* people's beloved city.
þa ſızan ne zelýſdon.	*The warriors believed not.*
beſneáſodon þa ſneceda ſuldor.	Then spoiled *they the* glory of
ſneáðan zolde.	of *its* red gold, [fanes
ſınce ⁊ ſeolſſre.	riches and silver,
ſalomoneſ templ.	*the* temple of Solomon,
zeſtrúðan zeſtreona.	plundered *the* treasures,
undeſ ſtán-hlıðum.	under *their* stony coverings,
ſſılc eall ſſa þa eorlaſ.	all whatever those men
ázan ſceolðon.	might possess;
oð þ hıe burzza zehpone.	till that they each city
abrocen hæſðon.	had subdued,
þaſa þe þam ſolce.	which with that people

[a] After ſáran, het, or a word of like import, seems to have been omitted.
[b] This line seems in apposition to the preceding, heſıze hæðen-cýnınza.
[c] An error probably for leoſan.

to ſpuðe ſtóðon.		stood in peace.
ȝehlóðon him to huðe.		*They* loaded on themselves for [spoil
hoɿð-ȝeaɿðа ȝeſtɿeon.		*the* riches of *the* treasure wards,
ſeá ⁊ ſpeoſ.		money and captives,
ſpilc þæɿ ſunðen pæſ.		such as there was found;
⁊ þa mid þam æhtum.		and then with those possessions
eſt ſiðeðon.		marched back,
⁊ ȝelæððon eac.		and also led
on lanȝne ſið.		on *a* long journey
iſſɿaela cýn.	10	*the* tribe of Israel,
on eaſt-peȝaſ.		on *the* east ways,
to babilonia.		to Babylon,
beoɿna únɿím.	[175]	men unnumbered,
unðeɿ hand hæleð.		*the* people under subjection
hæðenum ðéman.		to *a* heathen ruler,
nabochodonoſſoɿ.		Nebuchadnezzar.
him on nýð ðýðe.		By force *he* made to him
iſſɿaela beaɿn.		*the* children of Israel,
ótoɿ ealle luſen.		*without all love*,
þæpna laſe[a].	20	*the* weapons' leaving,
to peoɿc-þeopum.		for work-slaves.
onſende þá.		*He* sent then
ſínɿa þeȝna.		of his ministers
poɿn þæſ peɿuðeſ.		*a* band of the host
peſt[b] to peɿan.		to go westward,
þ him þaɿa leode.		that for him of that people
land ȝeheolde.		*they the* land might hold
eðne eðel.		*a* subject country
æſteɿ ebɿéum.	[176]	*after the Hebrews.*
het þa ſécan.	30	Bade then seek
ſíne ȝeɿeſan.		his reeves,
ȝeond iſſɿaela.		through Israel's
eaɿme laſe.		poor remnant,
hpilc þæſne ȝeoȝoðe.		which of the youth

[a] The survivors: see p. 121, l. 32. [b] MS. and Junius, ſeſ.

ȝleapoſt ſæþe.	were most skilful
bóca bebuðeſ.	in *the* precepts of books,
þe þæþ bþunȝen þæſ[a].	which was thither brought.
polde þ þa cnihtaſ.	He would that those children
cþæft leoþnebon.	should learn science,
þ him ſnýtþo on ſefan.	that to him wisdom in *their* minds
ſecȝan mihte.	might speak;
naleſ ðý þe he þ moſte.	not because he that might
oððe ȝemunan polde.	or would remember,
þ he þaþa ȝifena.	*or* that for those gifts
ȝode þancode.	God would thank,
þe him þæþ to buȝuðe.	which on him there for dignity
bþihten ſcýþebe.	the Lord had bestowed.
þa hie þæþ ſundon.	Then they there found,
to ſþea[b] ȝleape.	for *their* Lord, skilful
æðele cnihtaſ.	noble youths
ȝ æfæſte.	and pious,
ȝinȝe ȝ ȝode.	young and good,
in ȝod ſæde.	*of good race:*
án þæſ ananíaſ.	one was Hananiah,
oðeþ azaþíaſ.	*the* second Azariah,
þþiðda miſael.	*the* third Mishael,
metode ȝecoþene.	by *the* Lord chosen.
þa þþý comon.	These three came
to þeodne ſoþan.	before *the* prince,
heaþde ȝ hiȝe-þancle.	bold and thoughtful-minded,
þæþ ſe hæðena ſæt.	where *the* heathen sate,
cýning coþðneſ ȝeoþn.	*the* king studious of pomp,
in caldea býþiȝ.	in *the* Chaldeans' city.
þa hie þam plancan.	Then they to the proud *prince*
þíſðóm ſceoldon.	must wisdom
þeþaſ ebþea.	(*the* Hebrew men,)
þóþdum cýðdon[c].	by words reveal,

[a] This line refers to the words eaþme laſe, p. 220, l. 33.
[b] Apparently an error for ſþean.
[c] Apparently an error for cýðan.

hiȝe-cpæft heane.	high mental power,
þuph haliȝ móð.	through holy mind.
þa fe beofn bebeaþ.	Then *the* chief commanded,
babilone peaþ.	*the* lord of Babylon;
fpiðmóð cýniȝ.	*the* rigorous king,
fínum þeȝnum.	to his servants,
þ þa fnum-ȝafaf.	(*what the princes*
befeofne dæde[a].	*before did*,)
þ þam ȝenȝum þpým.	that to *the* three youths
ȝáð[b] ne pæfne.	should be no sparing
pífte ne páde.	of food or weeds,
in pofuld-lífe:.	in worldly life.

LI.

Þa pæf bpeme.	[177]	Then was renowned
babilone peaþ.		*the* guardian of Babylon,
mæfne ȝ módiȝ.		great and proud
ofer middan-ȝeaþ.		over mid-earth,
eȝefful ýlda beafnum.		terrible to *the* children of men.
no he æ fnemede.		He no law promoted,
ác in ofenhýȝde.		but in contempt
æȝhpæf lífde.		of every one *he* lived.
þa þam folc-tozan.		Then to the people's chief,
on fnum-flæpe.		in *his* first sleep,
fiððan to nefte ȝehpeaff.		after *he* had gone to rest,
níce þeoden.		*the* powerful prince,
com on fefan hpuþfan.		came passing into *his* mind
fpefnef poma.		*the* terror of *a* dream:
hu pofuld pæfne.		how *the* world was
punðfum ȝetteóð.		wonderously framed,
únȝelic ýldum.		*unlike to men*,
oð edfceaftte.		*until regeneration.*

[a] The interpretation of this line is conjectural. The entire passage is very obscure, and, I believe, very corrupt.

[b] I have rendered the word ȝáð by *sparing*, conjecturing that it may be an error for ȝnaþ, or ȝnað, from which the adjective ȝneðen, *sparing*, &c. is probably derived.

peaþð him·on ſlǽpe·	To him *it* was in sleep
ſóð ȝecýðeð·	soothly manifested,
þ ce ríceſ ȝehpæſ·	*that every kingdom*
neðe ſceolde ȝelimpan·	*evil should betide*
eorðan ðreamaſ·	joys of earth
ende ðurðan·	be at end.
þa onpóc ðulſ-heorte· [178]	Then awoke *the* wolf-hearted,
ſe æþ þín-ȝal ſpæſ·	who erst wine-drunken slept,
babilone peaþð·	*the* lord of Babylon;
næſ him blíðe hiȝe·	*he* was not blithe in mind,
ác him ſorh aſtah·	but sorrow rose to him,
ſpeſnes póma·	*the* terror of *his* dream.
no he ȝemunde·	He remembered not
þ him metob pæſ·	what he had dreamed:
het þa toromne·	bade then together
ſínra leoda·	of his people,
þa piccunȝdóm·	those who *the* magic art
píðoſt bæron·	furthest carried.
ſpræȝn þa ða mænigeo·	Then inquired the many
hpæt hine ȝemætte·	what he had dreamed,
þenden reorð-berenð·	while *the* king[a]
reſte ðunode·	at rest continued?
peaþð he on þam eȝeſan·	He had, through that horror,
ácol ðorðen·	become chilled.
þa he ne ðiſſe·	Then he knew not
póð ne ánȝin·	*a* word nor *the* beginning
ſpeſnes ſínes·	of his dream;
het him ſecȝan þeah·	yet bade he them to say *it*.
þa him unblíðe·	Then him unblithely
anðſpaþebon·	answered
deoſol-ðiȝan·	*the* infernal soothsayers:
næſ him dóm ȝeaþu·	(they had not power ready
to aſecȝanne·	to declare

[a] Literally, the *word-bearing*. Lye translates this epithet, *Refectionem afferens* (*quies*). The passage may also admit of the following interpretation: *while, with food sated, he on his couch continued.*

ſpeſen cýninge.
hu magon þe ſpa býſle.
þrihten ahicgan.
on ſeſan þínne.
hu ðe ſpeſnede.
oððe þýnda ſeſceaft.
þíſdóm búde.
ſiþ þu hiſ æþeſt ne meaht.
óþ aþeccan.
þa him únblíðe. [179]
anðſpaþode. 11
þulf-heoþt cýning.
þitſum ſínum.
næþon ſe ſpa eacne.
oſeþ ealle men.
móð-ſeþanceſ.
ſpa ſe me ſægðon.
⁊ þ ſecpæðon.
þ ſe cuðon.
míne alðoþ leſe. 20
ſpa me æftep peaþð.
oððe ic ſuþðoþ.
ſundan ſceolde.
ne ſe mæcinſe.
míne ne cunnon.
þa þe me ſoþ peþode.
þíſdom beþeð.
ſe ſpeltað deaðe.
nýmþe íc dóm þite.
ſoðan ſpeſneſ. 30
þæſ mín ſeſa mýndſað.
ne meahte þa ſeo mænſeo.
on þam meðel-ſtede.
þuþh þitſdóm.
þihte aþencean.
ne ahicgan.

the dream to *the* king :)
'How may we so deeply,
O lord, search
into thy mind,
how thou hast dreamed,
or *the* fates' decrees
wisdom declared,
if thou canst not first its
beginning tell?'
Then to them unblithely
answered
the wolf-hearted king,
to his soothsayers:—
'Ye were not so gifted
over all men
in mental thought,
as ye said to me,
and that declared,
that ye knew
my life's destiny,
what should hereafter me betide,
or I further
should find.
Ye my dream
know not,
who to me, before *the* people,
make show of wisdom.
Ye by death shall perish,
unless I know *the* interpretation
of *my* true dream,
of which my thought reminds me.'
Then could not the many
in the council-place,
through knowledge,
aught discover,
nor devise.

þa hit forhæfed gefeanð.		Then was it denied *them*
þ te hie fæðon.		that they should say
frefn cýninge.		*the* dream to *the* king,
fýrða gefýnu.		*the* mysteries of *the* fates,
oð þ witga cróm.		till that *the* prophet came,
daniel to dóme.		Daniel, to judgment,
fe þæf drihtne gecofen.		who by *the* Lord was chosen,
fnotor ⁊ fóðþæftc.		skilful and upright,
in þ felð gangan.		into the palace,
fe þæf[a] ofð-þruma.	10	who was *the* chief
earmne láfe.		of *the* poor remnant,
þáfne þe þam hæðenan.		which to that heathen
hýran fceolde.		must obey.
him god fealde.		On him God had bestowed
gife of heofnum.		gifts from heaven,
þurh hleoðor-cýðe.		through revelation
haligef gaftef.		of *the* holy spirit;
þ him engel godef.		*so* that to him God's angel
eall ásægde.		declared all
fwa hif man-drihten.	20	that his lord
gemæted peaðð.		had dreamed.
ða eode daniel.	[180]	Then went Daniel,
þa dæg lýhte.		when day dawned,
fwefen feccan.		to relate *the* dream
fínum fwean.		to his lord,
fægde him wísfice.		told him wisely
wefeda[b] gefceafte.		*the* fates' decrees;
þ te fona ongeat.		*so* that soon understood
fwiðmód cýning.		*the* fierce-minded king
órð ⁊ ende.	30	*the* beginning and end
þæf þe him ýfed wæf.		of what to him had been revealed.
ða hæfde daniel.		Then had Daniel
dóm micelne.		great power,
blæd in babilonia.		glory in Babylon,

[a] MS. and Junius, þæf.

[b] Apparently an error for fýrða.

mid bócepum.	with *the* magi,
ríððan he ȝeræðde.	after he had said
ſpeſen cýninȝe.	*the* dream to *the* king,
þ he ǽr ſoſ ſýnenum.	which he before, for his sins,
onſón ne meahte.	could not contain,
babilonie peaſð.	*the* ruler of Babylon,
in hiſ breoſt-locan.	in *the* recesses of his breast.
no hpæðeſe þ daniel.	Yet Daniel that
ȝebón mihte.	could not accomplish
þ he polde metodeſ.	that he would in *the* Lord's
mihte ȝelýſan.	might believe;
ác he ſýnican onȝan.	but he began to work
poh on ſelda.	iniquity, in *the* field
þam þe deóſmóde.	which *men* renowned
díſan héton.	call Dura,
ſe pæſ on ðæſe ðeode.	which was in the province
ðe ſpa hatte.	that is thus called,
bneſne babilonize.	"*the* powerful Babylonian;"
þæſe buſȝe-peaſð[a].	of which *the* city-guardian
ánne man-lícan.	an image,
oſeſ metodeſ eſt.	against *the* Lord's pleasure,
ȝýld oſ ȝolde.	*an* idol of gold,
ȝumum aſǽſde.	raised to *the* people;
ſoſþam þe ȝleap ne pæſ.	for that was not wise
ȝum-ſícef peaſð.	*the* guardian of *the* realm,
ſeðe ȝ ſǽbleaſ.	*but* fierce and headstrong,
ſuht[b]	
* * *	
* * *	
* * *	
þa peaſð hæleða hlýſt. [181]	Then was *a* listening of *the* people,
þa hleoðoſ cpóm.	when *the* sound came
býman ſtefne.	of *the* trumpet's voice
oſeſ buſh-paſe.	over *the* inhabitants.

[a] Apparently an error for buſh-ſeaſðaſ.
[b] Here a leaf has been cut out of the MS.

þa hie for þam cumble.		Then they before the image
on cneoþum ræton.		on *their* knees sate,
onhnigon to þam heþige.		bowed to the idol
hæðne þeode.		*the* heathen people,
þurðedon þih-gýld.		worshipped *the* false god:
ne þiton þræftran ræd.		*they* knew no better counsel,
efndon únrihtdóm.		*they* executed unrighteousness,
fra hýra aldor dýde.		as their chief did:
máne gemengeb.		with sin defiled,
módge gefrecnob.	10	in mind corrupted,
frembe folc-mægen.		*the* people acted
fra hýra frea ǽræst.		as *their* lord *had* erst;
únræd efnde.		executed evil counsel:
him þæs æftan becóm.		on him for this came afterwards
ýfel ende-lean.		*an* evil end-reward;
únriht dýde.		*he* did unrighteousness.
þær þrý þæron.		There were three,
on þæs þeodnes býrig.		in that prince's city,
eorlas israela.		men of Israel,
þ hie[a] á noldon.	20	who would never
hýra þeodnes dóm.		their lord's decree
þáfigan onginnan.		seek to obey,
þ hie to þam beacne.		that they to the image
gebedu ræfnde[b].		should raise prayers,
ðeah ðe ðær on heþige[c].		though there in *the* city
býman sungon.		*the* trumpets sung.
ða þæron æðelum.		These were in nature
abrahames bearn.	[182]	children of Abraham,
þæron ræfnræfte.		*they* were faithful,
þiton drihten.	30	knew *the* Lord
écne uppe.		eternal above,

[a] þ hie seems to be an error for þa ðe.

[b] Ought grammatically to be þæron.

[c] heþige seems to be an error for býrig, by the substitution of which both the sense and the alliteration are restored.

ælmihtiȝne[a].
cnihtaſ cýne ȝóde.
cuð ȝedýðon.
þ hie him þ ȝolð[b].
to ȝode noldon.
habban ne healdan.
ác þone hean cýninȝ.
ȝaſta hýrde.
ðe him ȝiſe ſealde.
oft hie to bote.
balde ȝecpǽdon.
þ hie þæſ pízeſ.
pihte ne rohton.
ne hie to þam ȝebede.
mihte ȝebǽdon[c].
hæðen-heriȝeſ pízra.
þ hie þiðeſ hpeorran polden.
ȝuman to þam ȝýldnan ȝýlde.
þe he him to ȝode ȝeteóde.

almighty.
The gentle youths
made known,
that they the idol
for *a* god would not
have nor hold,
but *the* high King *alone*,
the Guardian of spirits,
who had given them gifts.
Oft they to boot
boldly said,
that of this idol they
recked not aught,
nor them to that, by prayer,
could persuade
the heathen idol's lord,
that they would thither turn,
the men to the golden image,
which he to himself for *a* god had formed.

þeȝnaſ þeodne ſæȝdon.
þ hie þǽre ȝeþeahte pǽron.
hæftaſ heáran m þiſſe hean-býriȝ.
þ þiſ heriȝan ne pillað[d].
ne þýſne píȝ purðiȝean.
þe ðu þe to pundrum teodeſt.

The ministers to *their* lord said,
'that they were of the resolution,
the proud captives in this metropolis,
that this image *they* will not,
nor this idol, worship,
which thou to thyself hast wonderously formed.'

ða him bolȝen-móð. [183]
babilone peaſð.
ýſre andſſaſode.

Then to them, wroth of mood,
the lord of Babylon
angrily answered,

[a] MS. and Junius, ælmihtne.
[b] ȝolð, both here and at p. 229, l. 12, is evidently an error for ȝýlð.
[c] Apparently an error for ȝebǽdan.
[d] MS. and Junius, þa þiſ hézan ne pillað. The correction of hézan to heriȝan I owe to the Suppl. of Lye.

eorlum onmælde.	to *the* men announced,
grimme þam gingum.	sternly to the youths,
⁊ geocre oncpæð.	and harshly spake,
þ hie gegnunga.	that they forthwith
gýldan ſceolde.	must worship,
oððe þrogrean.	or suffer
þrea-mieð micel.	great penal torment,
ſnecne ſýrer ýlm.	*the* fire's dire heat,
nýmðe hie ſriðer polde[a].	unless they favour would
milmian to þam ýfleſtan.	desire at that most evil *one*,
perar ebrea.	*the* Hebrew men,
guman to þam golde.	*those* persons, at the idol,
þe he him to gode teode.	which he had made him for a god.
noldon þeah þa hýſſar.	Yet the youths would not
hýran láram.	obey those mandates,
in hige hæðnum.	*the* heathen, in *their* mind,
hogedon georne.	*but* studied zealously
þ æ godes.	that *the* law of God
ealle gelæſte[b].	*they* all might fulfil,
⁊ ne apacodon.	and would not swerve
pereda drihtne.	from *the* Lord of hosts,
ne þan mægen-hrýre.	*nor from that high course*
in hæðendóm.	into heathenship,
ne hie to racne.	nor deceitfully
ſneoðo milnedan.	would *they* desire liberty,
þeah þe him re biterra deað.	though that to them bitter death
gebóden wære:-	were announced.

LII.

Þa wearð ýrre.	[184]	Then was wroth
ánmód cýning.		*the* stubborn king;
het he ofn.		he bade *the* oven
onhátan.		be heated,
to cwale cniht[illegible]ſeorum.		for *the* destruction of *the* youths' [lives,

[a] Should grammatically be ſoldon.

[b] Grammatically should be gelæſton.

forðam þe hie his cræftas on-	because they had despised his
fócon.	power.
þa[a] he þæs gelæded.	Then he was led,
* * *	
swa he grimmost mihte[b].	so he most cruel might,
* * *	
fiécne fýres líge.	with *the* fire's dire flame.
þa he þýder folc samnode.	Then he thither *the* folk assem-
⁊ gebiddan het.	and bade bind [bled,
babilone þeaned.	(*the* lord of Babylon,
grim ⁊ geálhmód.	grim and gloomy,)
godes swel-boðan.	God's messengers;
het þa his scealcas. 10	bade then his servants
scuran þa hýssas.	shove the youths
in bál-blýse.	into *the* pile-blaze,
beornas geonge. [mede.	*the* young nobles. [safety,
gearo wæs se him geóce gesse-	Ready was he *who* wrought them
þeah þe hie swa gnóme nýdde.	though *the king* them so cruelly had
in wæðm fýres líge[c].	into *the* fire's embrace; [forced
hræðene heora feorh generede.	yet their lives preserved
mihtig metodes weard.	*the* mighty guardian of *the* Lord,
swa þ mænige gefrunon.	as that many have heard tell. [help,
halige[d] him þæs help geteode.	The Holy there appointed them
sende him of heán hoðone. 21	sent to them from *the* high firma-
god gumena weard.	God, *the* guardian of men, [ment,
gast þone halgan.	the holy spirit:
engel in þone ófn innan becwóm.	*the* angel came within the oven,
þæs hie þ ágslac þruogon. [185]	where they that torment suffered;
sneo-bearn wæðmum beþeahte.	*the* noble children in *his* embrace *he* covered,
under þam fýrenan hrófe.	under the fiery roof:

[a] MS. ſa, which Junius has rightly corrected to þa.

[b] Both before and after this line, some lines are evidently wanting in the MS.

[c] There seems to be something faulty in this line; perhaps we should read fýr-ligeſ instead of fýreſ lige.

[d] For halige we should read haliga, if my translation be correct.

ne mihte þeah heofna plíte ge-	yet might not their beauty corrupt
* * * [pemman[a].	
fýlm þæf fæffnan lífgef.	*the* heat of *the* surrounding flame,
þa hie fe falðend nefede. [186]	when them the Supreme preserved.
hfeohmóð fæf fe hæðena þeoden.	*The* heathen prince was savage-minded,
het hie hfaðe bærnan.	bade them be burned forthwith;
æled fæf ungefceaðb micel.	*the* fire was hugely great.
þa fæf fe ofen onhæted.	Then was the oven heated,
ísen eall ðurh-gledeð.	*the* iron all glowing through;
hine ðæn efnaf mænigge.	many servants there
furfon fuðu on innan. 10	cast wood therein, [decreed;
ffa him fæf on fórðum gebémed.	as to them by words had been
bærron brandaf on brýne.	*they* bare brands into *the* burning
blácan fýref.	of *the* pale flame.
folde fulf-heort cýning.	*The* wolf-heart king would
fall onftealle[c].	*a* wall erect
ísenne ýmb æfefte.	of iron, round *the* pious *youths*,
oð þ up gefát.	till that rose
líg ofer leofum.	*the* flame over *the* beloved *ones*,
⁊ þurh luft gefloh.	and spontaneously raged
micle máre. 20	much more
þonne gemet pære.	than were meet.
ða fe líg gefánð.	Then the flame rolled
on láðe men.	on to *those* hostile men,
hæðne of halgum.	to *the* heathen from *the* holy.
hýffafærron.	*The* youths were
bliðe mode.	blithe of mood;

[a] Although the sense be uninterrupted, yet, from the defect in the alliteration, a line seems wanting in this place.

[b] ungefceaðb is here used adverbially, and seems synonymous with the Germ. ungeheur.

[c] Though sometimes, from a peculiarity of dialect (as in the St. Cuthbert's MS. Cott. Nero D. iv.), the infinitives end in a vowel, without a final n, yet onftealle in this place is, without doubt, an error for onftealland.

burnon scealcas.		*the* servants were burned
ymb ofn útan.		round about *the* oven:
ælét gehpeapf.		*the* fire turned
teonfullum on tefo.		on *the* right of *the* malignant,
ðæp to-gefeah.	[187]	where looked on
babilone bnego.		*the* lord of Babylon.
blíðe[a] pæfon.		Blithe were
eofnlas ebnea.		*the* Hebrew men,
ofestum hefnebon.		*they* forthwith praised
bnihten on bneame.	10	*the* Lord in joy;
býðon spa hie cuðon.		did as they could
ofne on innan.		within *the* oven,
alðne genefnebe.		*those whose* lives *were* saved.
guman glæð-mode.		*The* men glad of mood
god punðebon.		God worshipped,
unðef þæs sæðme þe.		under whose shelter
gefrlýmeð peanð.		was driven away
snecne sýnes hæto.		*the* fire's dire heat.
sneo-beapn punðon.		*The* free children were
alésen lízes ganze.	20	from *the* flame's course delivered.
ne hie him þæp láð gebýðon.		They did them there no harm,
næs him se sweg[b] to sofgeðon		nor was *the* heat to them *a* trouble,
má þe sunnan scíma.		more than the sun's brightness;
ne se bnýne beot mæcgum.		nor did the burning hurt *the* youths,
þen in þam beote pæfon.		while they were in that peril;
ac þ sýn scýðe[c] to ðam.		but on those the fire darted,
þe ða scýlde pofhton.		who that sin had wrought.
hpeofron þa hæðenan hæftas.		The heathen slaves turned
snam þam halgan cnihton.		from the holy youths, [sened,
pefugna plite minsode.	30	*the* beauty of *the* wicked was les-
þa ðe ðý fonce gefæégon.		who had in the work rejoiced.

[a] MS. and Junius, bilíðe, which Lye interprets, *exemplum, icon, statua, imago.*

[b] The word sweg, in the sense of *heat*, does not occur in Lye; but as it seems of cognate origin with the Danish svie, *to burn, scorch*, &c., I have not scrupled so to translate it.

[c] MS. and Junius, ac þ sýn sýnscýðe.

ȝeſeah ðа ſþriðmóð cýninȝ. [188]	Saw then *the* fierce king,
ðа he hiſ ſeſan ontþeopðe.	when to his sense he trusted,
þunðoþ on þíte aȝanȝen.	*a* wonder in *the* punishment take place;
him þ þræclic þuhte.	that to him seemed marvellous:—
hýþþaſ hale hþuþþon.	*the* youths walking hale
in þam hátan oþne.	in the hot oven,
ealle áſræſte ðþý.	all *the* pious three;
him eac þæþ þæſ.	with them was also there,
án on ȝeſýhðe.	one in sight,
enȝel ælmihtiȝeſ.	10 *an* angel of *the* Almighty.
him þæþ oþiht ne ðeþeðe.	Them there aught harmed not,
ác þæſ þæþ-inne.	but *it* was therein,
eallеſ ȝelícoſt.	wholly most like
eþne þonne.	as when
on ſumeþa.	in summer
ſunne ſcíneð.	*the* sun shineth,
⁊ ðeaþ-ðþiaſ[a].	and *the* dew-drops
on ðæȝe peoþðeð.	are in day
þinðe ȝeonðſapen.	by *the* wind scattered.
þ þæſ þuldþeſ ȝoð.	20 That was *the* God of glory
þe hie ȝeneþeðe.	who them preserved
þið þam nið-heðe.	against that fell hate.
ða azaþiaſ.	Then Azariah,
in ȝeþancum.	in *his* thoughts,
hleoðþaðe haliȝ.	holy sang,
þuþh hátne líȝ.	through *the* hot flame,
ðæða[b] ȝeoþn.	in deeds zealous;
ðþihten heþeðe.	praised *the* Lord
þeþ þomma leaſ.	*the* spotless man,
⁊ þa þóþð acþæð.	30 and *these* words then uttered:—
metoð alþihta.	'Lord of all beings!
hþæt þu eaþt mihtum þþið.	verily thou art strong in might

[a] Lye renders ðeaſ-ðþiaſ, *ros agri*; but, believing ðeaſ-ðþipaſ to be the true reading, I have rendered it *dew-drops*.

[b] Cod. Exon. ðþeaȝ ðæðum ȝeoþn.

nıðaſ to neſıȝenne.	mortals to save;
ıſ þín nama mǽſe.	thy name is great,
ſhtıȝ ⁊ ſulðoſıfæſt.	beauteous and glorious,
oſeſ ſeſ-ðeode.	throughout mankind;
ſıendon þíne ðómaſ.	thy decrees are
ın ðaȝa[a] ȝehſam.	on each day.
ſóðe ⁊ ȝeſſıðde.	true and potent,
⁊ ȝeſıȝeſæſte.	and triumphant,
ſſa þu eac ſýlſa eaſt[b].	as thou also thyself art.
ſýndon þíne ſıllan.	10 Thy fiats are,
on ſoſulð-ſſeðum.	in worldly events,
ſuhte ⁊ ȝeſúme.	right and great,
ſoðoſa ſaldend.	Ruler of *the* skies!
ȝeoca uſeſ ȝeoſne nu.	Preserve us now with care,
ȝaſta ſcıppend.	Creator of spirits!
⁊ þuſh [hýlðo][c] help.	and through *thy* grace help *us*,
halıȝ ðrıhten.	holy Lord!
nu ſe þec ſoſ þreaum[d].	Now we thee for *our* afflictions,
⁊ ſoſ ðrea-nýðum[e].	and for *our* penal sufferings,
⁊ ſoſ eaðmedum.	20 and for *our* resignation,
aſna bıddað.	desire *thy* blessings,
lıȝe beleȝde.	with flame surrounded:
ſe ðæſ lıſȝende.	we for this living
ſoſhton on ſoſulde.	wrought in *the* world;
eac ðon póm ðýde[f].	then also did evil
uſeſ ýldſan.	our forefathers,
ſoſ oſeſhýȝðum.	through pride
ðræcon bebodo.	brake *the* commandments,

[a] Cod. Exon. ðæðe.

[b] This line is not in the Exeter MS., and, being without a correspondent alliteration, would appear to be an interpolation.

[c] The word hýlðo, which is necessary both to the sense and metre, I have supplied from the Exeter MS.

[d] Cod. Exon. þeaſſum.

[e] MS. and Junius, ðeo nýðum; which being devoid of sense, I have admitted into the text the reading of the Exeter MS. See p. 229, l. 7.

[f] Cod. Exon. more correctly, ðýðon.

burh-ſittende[a].		*the* dwellers in cities,
háb oferhogedon.		despised *the* state
halgan lífes.		of holy life.
ſiendon þe tofleccene.	[189]	We are exiled
geond þíone grúnd.		through *the* wide earth,
heapum tohworfene.		in heaps dispersed,
hýlde lease.		favourless;
is uses líf geond.		is our life, through
landa þela.		many lands,
ſlacoð ⁊ gefflæge.	10	vile and infamous,
folca manegum.		to many nations,
þa us éc befflæcon[b].		who also have sent us forth
to þæs ýfleſtan.		into the worst
eorð-cýninga.		of earthly kings'
æhta-gefealde[c].		power and possession,
on hæft heoru grimma.		even into *the* bonds of *the* cruel;
⁊ þe nu hæðenra.		and we now *the* heathens'
þeow-neð þoliað.		thraldom suffer.
þæs þe þanc ſie.		For this be thanks to thee,
feſſeba fuldor-cýning.	20	Glory-king of hosts!
þ þu us þas ſtace teodest.		that thou hast decreed us this exile;
ne forlet þu usic ána.	[190]	forsake thou us not,
éce drihten.		eternal Lord!
for ðam milstum.		for those mercies
ðe ðec men hligað[d].		*which incline thee to man,*
⁊ for ðam treowum.		and for the covenants
þe þu tirium fæst.		which thou, in glories fast,
niða nerigend.		Saviour of men!
genumen hæfest.		hast taken
to abrahame.	30	with Abraham,

[a] Thus Cod. Exon.; MS. and Junius, burh-ſittendum.

[b] The Exeter MS. has, nu þu usic befflæc. in þas ýfleſtan, &c., which is perfectly clear and intelligible, while the reading in the text is obscure, and susceptible only of a forced interpretation.

[c] Cod. Exon. more correctly, æht-gefealde.

[d] Lye, with great probability, conjectures that for hligað we should read hnigað.

⁊ to ıſáące.	and with Isaac,
⁊ to ıacobe.	and with Jacob,
ȝaſta ſcýppend.	Creator of spirits!
þu hım þ ȝehéte.	Thou that hast promised them,
þuſh hleoðoſ-cpýðe.	through *thy* revelation,
þ þu hýſa ſnum-cýn.	that thou their offspring,
ın ſýſn-dazum.	in distant days,
ícan poldе.	wouldest increase,
þ te æſtep hım.	which after them,
on cneoſuſſum.	in *their* generations,
cénneð puſðe.	should be born,
⁊ ſeo mænıȝeo.	and the multitude
mæſe pæſe.	be great,
hat to hebbanne[a].	*the persons to be reckoned*
ſſa heoſon-ſteoſſan.	as the stars of heaven.
bebuȝað bſáðne hſýſſt.	*They* shall inhabit *the* spacious orb
oð þ bſım-ſaſo.	unto the ocean-way;
þæſ[b] ſæ-ſaſoða ſand.	*as the sea-shores' sand*
ȝeond ſealtne pæȝ.	*round the salt wave* [*water.*
me áſe[c] ȝſýndeð.	*the billows through the abyss of*
þ hıſ únſíma.	*so* that of them *a* number infinite,
ın ſıntſa poſſn.	in *a* space of winters
puſðan ſceolde.	should be.
ſýl nu ſnum-ſſſáące.	Fulfil now *thy* promise,
ðeah heoſa ſeá lıſıȝen.	though of them few live,
ſlıtıȝa þínne ſóſſð-cpýðe.	manifest thy saying
⁊ þín ſulðoſ on uſ.	and thy glory in us; [power,
ȝecýð cſæft ⁊ mıht.	make known *thy* wisdom and
þ þ[d] caldeaſ.	that which *the* Chaldeans,
⁊ ſolca ſela.	and many people
ȝeſſuȝen habbað.	have heard spoken of,
ða þe undeſ heoſenum.	those who under heaven
hæðene lıſıȝeað.	heathens live,

[a] Cod. Exon. hab to hebban.
[b] Cod. Exon. ſſa ſaſoſa ſonð.
[c] Cod. Exon. ýþe ȝeond eaſ ȝſunð.
[d] ſ seems to be an error for þa.

⁊ þ þu ána eart.	and that thou alone art
éce drihten.	Lord eternal,
peroda paldend.	Ruler of hosts,
poruld-gesceafta.	of worldly beings,
sigora settend.	Disposer of victories,
sóðfæst metod.	just Creator!'
swa se halga pen.	Thus the holy man
herigende þæs.	was praising
metodes milte.	*the* Creator's mercy,
⁊ his mihta sped. 10	and his might's efficacy
nehte þurh reorde.	with voice declared.
ða of roderum þæs.	Then from *the* firmament was 337
engel ælbeorht.	*an* all-bright angel
ufan onsendeb.	sent from above,
blite scýne pen.	*a* man of beauteous form,
on his fulbor-háman.	in his garb of glory,
se him cróm to frofre.	who to them came for comfort,
⁊ to feorh-nere.	and for *their* lives' salvation,
mid luran ⁊ mid liste.	with love and with grace;
se ðone líg toræcaf. 20	who the flame scattered
halig ⁊ heofon-beorht.	(holy and heaven-bright)
hátan fýres. [191]	of *the* hot fire,
tosweop hine ⁊ tosprende.	swept it and dashed away,
þurh þa sriðan miht.	through his great might,
ligges leoma[a].	*the* beams of flame;
þ hýra[b] líce ne þæs.	*so* that their bodies were not
oriht geegleb.	injured aught:
ác he on anban sloh.	but in hate he cast
fýr on feondas.	fire on *the* foes,
for fýren-dædum. 30	for *their* wicked deeds.
þa þæs on þam ófne.	Then was *it* in the oven,
þær se engel becróm.	where the angel came,
windig ⁊ wýnsum.	windy and winsome,
wedere gelícost.	to *the* weather likest

[a] Apparently an error for leoman.

[b] MS. and Junius, hýre.

þonne [hıt[a]] on ſumeres tíd.	when there, in summer's tide,
ſendeð þeoſðeð.	is sent
ðroþena ðreaſung.	*a* falling of drops,
on dæges hwíle.	in *the* day's space,
þeaſmlic wolcna ſcúr.	*a* warm shower of *the* clouds.
ſwylc bıð þeðeſa cyſt.	As is *the* bounty of *the* skies,
ſwylc wæs on þam ſýre.	so was *it* in the fire,
ſneán mihtum.	through *the* Lord's might,
halgum to helpe.	in help to *the* holy *ones*.
þeaſð ſe háta lig.	The hot flame was
todrıþen ⁊ todþæſceð.	scattered and quenched.
þær þa dæð-hwatan.	There those bold of deed
geond þone ofen eodon.	went through the oven,
⁊ ſe engel mid.	and the angel with *them*,
þeoſh-neſrıgende.	life-preserving,
ſe ðær ſeoſðа wæs.	who was there *the* fourth:
annanıas.	Hananiah
⁊ azarías.	and Azariah
⁊ mıſael.	and Mishael.
þær þa móð-hwatan.	There those, bold of mind,
þrý on geþancum.	*the* three, in *their* thoughts,
ðeoden heriedon.	praised *the* Lord,
bádon bletſıan.	prayed *him* to bless
bearn ıſraela.	*the* children of Israel,
eall land-geſceaft.	all *the* land-creation,
écne drıhten.	*the* Lord eternal,
ðeoda waldend.	Ruler of nations.
ſwa hıe þrý cwæðon.	Thus they three spake
móðum hoſſce.	with minds sagacious
þurh gemæne wórð.	through common voice:—

LIII.

Ðe gebletſıge.	'Thee bless,
býlýwıt wæðer.	merciful Father!

[a] hıt is not in the Exeter MS., and is here void of signification.

ꝑoꝓulð-cꝓæꝓꝛa ꝑlꝛce[a].		*the* beauty of worldly crafts,
⁊ ꝑeoꝓꝛca ȝehꝑlc.		and *thy* every work,
heoꝓonaꝓ ⁊ enȝlaꝓ.		*the* heavens and angels,
⁊ hluꝛꝛoꝓ ꝑæꝛeꝓ.		and *the* clear water,
þa ðe oꝓ ꝓoðeꝓum.		which from *the* skies,
on ꝓuhꝛne.....		
* * *		
.....ȝeꝓceaꝓꝛ.		
ꝑumað in ꝑulðꝑe.		abide in glory,—
ða ðec ꝑuꝓðiað.		these thee adore:
⁊ þec ælmihtiȝ.		and thee, Almighty!
ealle ȝeꝓceaꝓꝛe.		all creatures,
ꝓoðoꝓ-beoꝓhtan tunȝlu.	10	*the* heavenly bright bodies
þa þe ꝑýne healðað.		(which hold *their* course,)
ꝓunna ⁊ mona[b].		of suns and moons,
ꝓunðoꝓ ánꝓa ȝehꝑlc.	[192]	(each one separately,)
heꝓiȝe in háðe.		praise in *their* degree;
⁊ heoꝓon-ꝓtéoꝓꝓan.		and *the* stars of heaven,
ðeaꝓ ⁊ ðeoꝓ ꝓcúꝓ.		*the* dew and precious shower,—
ða ðec ðómiȝe.		these thee exalt:
⁊ þec mihtiȝ ȝoð.		and thee, mighty God!
ȝaꝓtaꝓ loꝓꝛȝe.		*all* spirits praise;
býnnenðe ꝑýꝓ.	20	*the* burning fire,
⁊ beoꝓhꝛ ꝓumoꝓ.		and *the* bright summer,
neꝓȝenð heꝓȝað.		praise *their* Preserver.
mihꝛ ꝓomoð ⁊ ðæȝ.		Night also and day;
⁊ þec landa ȝehꝑlc.		and thee each land,
leohꝛ ⁊ þeoꝓꝛno.		light and darkness,
heꝓiȝe on háðe.		praise in *their* station;
ꝓomoð hát ⁊ cealð.		heat also, and cold.
⁊ þec ꝓꝓea mihtiȝ.		And thee, mighty Lord!
ꝓoꝓꝓtaꝓ ⁊ ꝓnapaꝓ.		*the* frosts and snows,
ꝑinteꝓ-biteꝓ ꝑeðeꝓ.	30	*the* winter's bitter weather,
⁊ ꝓolcen-ꝓaꝓu.		and *the* heaven's course,

[a] Cod. Exon. ꝓoꝓulð-ꝓceaꝓꝛa ꝑulðoꝓ. [b] Cod. Exon. ꝓunne ⁊ monan.

lofiȝe on lýfte.		praise in *the* air;
⁊ þec liȝetu.		and thee *the* lightnings
bláce beþhtm-hpate.		pale, brightly swift,—
þa þec bletfiȝe.		these thee bless.
eall eorðan ȝrunð.		All *the* depths of earth,
éce ðrihten.		eternal Lord!
hýllaf ⁊ hrufan.		*the* hills and rocks,
⁊ heá-beorȝaf.		and *the* high mountains,
fealte fæ-pégaf.		*the* salt sea-waves,
fóðfæft metod.	10	O just Creator!
eá-ftream-ýða.		*the* river-stream-floods,
⁊ up-cýme.		and *the* sources
pæterr-frync-pýlla.		of *the* water-spring-wells,—
ða ðec furðiað.		these thee adore.
hpalaf ðec herȝað.		*The* whales praise thee,
⁊ heron-fuȝolaf.		and *the* fowls of heaven
lýft-lacende.		sporting in air,
þa ðe laȝo-ftreamaf.		those which *the* liquid streams,
pæterrcipe pecȝað.		the body of waters, bring forth;
⁊ pilðu beor.	20	and *the* wild beasts,
⁊ neáta ȝehpilc.		and every *kind* of cattle,
náman bletfie.		bless *thy* name:
⁊ manna bearn.		and *thee the* children of men
móðum lufiað.		in *their* minds love,
⁊ þec ifraela.		and thee *the* Israelites,—
æhta fcýppend.		of *all* wealth Creator!
herȝað in habe.		praise in *their* degree,
herran þinne[a].		their Lord!
⁊ þec haliȝra.		And thee *the* holy ones'
heortan cræftaf.	30	hearts' energies,
fóðfæftra ȝehpæf.		of all *the* just
faple ⁊ ȝaftaf.		*the* souls and spirits
lofiað líf-frean.		praise, Lord of life!
lean fellende eallum.		Giver of reward to all,

[a] þinne seems to be an error of the scribe for hýna.

éce ðnihten.		eternal Lord!
annaníaſ ðec.		Hananiah thee,
⁊ azaruaſ ⁊ miſael.		and Azariah and Mishael,
metod ðómiſe.		glorify, O Lord!
ðreoſt-ſeðancum.		in *their* breasts' thoughts.
þe þec bletſiað.		We bless thee,
ſnea folca ſehwæſ.		Lord of every people!
fæder ælmihtiſ.		Father almighty,
ſóð ſunu metoðeſ.		true Son of *the* Creator!
ſawla nerſend.	10	Saviour of souls!
hæleða helpend.		Helper of men!
⁊ þec haliſ ſaſt.		and thee, Holy Ghost!
ſuſðað in fulðre.		*we* adore in glory,
ſitiſ ðnihten.		Lord of wisdom!
þe ðec heriſað.		we praise thee,
haliſ ðnihten.		holy Lord!
⁊ ſebeðum ðremað.		and in *our* prayers celebrate;
þu ſebletſad eart.		thou art blessed,
ſeſuſðad[a] ſerhð[b].	[193]	glorified in spirit,
oſer worulde hrófſ.	20	over *the* world's roof,
heah cýning heoroneſ.		high King of heaven!
haliſum mihtum.		through *thy* holy might,
liſeſ leoht-ſruma.		bright source of light!
oſer landa ſehwilc[c].		over every land.
* * *		
* * *		
ða þ ehtode.		*then that persecuted,*
ealde þeode.		*the* ancient nation.
* * *		
* * *		
nabochodonoſſoſ.		Nebuchadnezzar,
ſið þam nehſtum.		with the nearest
folc-ſeriðum.		rulers of *the* people:—

[a] MS. and Junius, ſeruðad. [b] The sense and metre require ſerhðe.
[c] From the Exeter paraphrase, as well as from the interruption of the sense, it is manifest that the Bodleian MS. is very defective in this part of the song.

þ eoþeɼ ƒela ȝeɼeah.	'That many of you saw,
þeoden míne.	my lords,
þ þe þɼý ɼýnþon.	that we have three
ȝeþoden to bále.	ordered to *the* pile,
ın býɼnenþe.	into *the* burning
ƒýɼneɼ leoman.	beams of fire:
nu ıc þæɼ ƒeoþeɼ men.	now I four men there
ȝeɼeo to ɼóðe.	see in sooth,
naleɼ me ƒelɼa leoȝeð.	unless I myself deceive.'
ða cɼæð ɼe ðe þæɼ.	10 Then said he who was
cýnınȝeɼ ɼæɼɼa.	*the* king's chief minister,
ɼíɼ ⁊ ɼóɼþ-ȝleaþ.	wise and eloquent:—
þ ıɼ ƒunþɼa ɼum.	'That is *a* miracle
þ þe ðæɼ eaȝum.	that we there with eyes
onlócıað.	look on:
ȝeðenc ðeoþen mín.	think, my lord,
þíne ȝeɼýɼna.	what to thee is fitting,
onȝýt ȝeoɼne.	understand well,
hɼa þa ȝýɼe ƒealþe.	who those gifts hath given
ȝínȝum ȝæþelınȝe[a].	20 to *the* young comrades:
hıe ȝoþ heɼıȝað.	they adore God,
ánne écne.	one eternal,
⁊ ealleɼ hım.	and him alone,
be naman ȝehþam.	by *his* every name,
on neoþ ɼþɼecað.	in need address;
þancıað þɼýmmeɼ.	they praise *his* greatness
þɼıɼtum ɼóɼþum.	in bold words,
cɼeðað he ɼıe ána.	say he alone is
ælmıhtıȝ ȝoþ.	almighty God,
ɼıtıȝ ƒulþoɼ-cýnınȝ.	30 wise King of glory,
ɼoɼlþe ⁊ heoɼona.	of *the* world and heavens.
ában þu þa beoɼnaɼ.	Order thou those men,
bɼeȝo calþea.	*O* chief of *the* Chaldeans!
út oɼ oɼne.	out of *the* oven;

[a] ȝæþelınȝ, if not an error for ȝæþelınȝum, seems to be used collectively.

nij hit ǽpihtej ǥóð.	it is in no wise good
þ hie ſien on þam láðe.	that they be in that peril
lenǥ þonne þu þuſſe.	longer than thou needest.'
het þa ſe cýninǥ to him. [195]	Commanded then the king to him
cnihtaſ ǥanǥan.	*the* young men to come.
hýſſaſ heaſde.	*The* bold striplings
hýſſon láſe.	obeyed *the* mandate,
cýſſon cýne ǥóde.	*the* noble *youths* turned,
ſſa hie ǥecýðde ræſon.	as they were instructed,
hþuſſon hæleð ǥeonǥe. 10	*the* men passed
tó þam hæðenan ſoſſan[a].	before the heathen.
þæſon þa benne[b] ſoſſbuſnene.	The bands were burned,
þe him on bánum lágon.	which on their bones lay,
láð ſeaſo leoda cýninǥeſ.	(*the* hateful device of *the* king of nations,)
⁊ hýſa líce ǥebofǥen.	and their bodies preserved;
næſ hýſa ſhte ǥeſemmeð.	their beauty was not blemished,
ne nénig ſſoht on hſæǥle.	nor *was there* any injury on *their* raiment,
ne ſeax ſýſe beſſæleð.	nor *their* locks singed by *the* fire;
ác hie on ſſriðe ðſihtneſ.	but they in *the* Lord's peace,
of ðam ǥſimman ǥſýſe. 20	from that grim horror,
ǥlade tſeðdeðon.	gladly trod,
ǥleaſ-móde ǥuman.	*the* men of prudent mind,
on ǥaſtef hýlð.	through *the* spirit's grace.
ða ǥeſát ſe enǥel úp. [196]	Then went the angel up

[a] *i. e.* tofoſan þam hæðenan, *per tmesin.*

[b] For benne, which is manifestly an error, I believe we should read benðaſ, by the substitution of which, the sense of this and the two lines following is rendered plain, and in conformity with the words of Scripture; "Then these men were *bound* in their coats," &c.—"He answered and said, Lo, I see four men *loose*, walking in the midst of the fire." Dan. iii. 21, 25. Lye (*voce* ſeaſo) thus interprets the lines: "Erant autem homines combusti, qui iis in perniciem struxerunt odiosas insidias, satellites regis." Adding, "Nota tamen quod cl. Hickesius, l. 115. 38, &c. ista lagon ſeaſo, reddidit, *posuerunt ligna*"(!). Hickes does not seem to have been aware of the difference between licǥan and leccan.

ſécan him éce ðreamaſ. to seek him joys eternal,
on heanne hróf. on to *the* high roof
heofona ríceſ. of heaven's kingdom.
heh-þegen ⁊ hold. *The* high and faithful minister
halgum metode. of *the* holy Creator
hæfde on þam wundre geweorðod. had in that wonder honoured
ðe þa gefýrhto ahton. those who merits possessed.
hýſſaſ henedon[a] ðrihten. *The* youths glorified *the* Lord
for þam hæðenan folce. before the heathen folk,
ſtefton hine[b] ſoð-cwidum. 10 exalted him in *their* utterances,
⁊ him ſædon ſela. and said to him many
ſoðra tácna. true tokens,
oð þ he ſylfa gelýfde. till that he (the king) himself believed.
þ ſe wére mihta waldend. that he were Lord of might,
ſe ðe hie of ðam mirce generiede. who them from that murk had saved.
gebead þa ſe brægſna. Proclaimed then the potent
babilóne weard. lord of Babylon,
ſtriðmód ſínum leodum. sternly to his people,
þ ſe wære hiſ aldre ſceýldig. that he with his life should pay,
ſe þæſ onſóce. 20 who this denied,
þ te ſóð wére. that *it* were in sooth
mære mihta waldend. *the* great Lord of power,
ſe hie of þam morðre alýſde. who them from that perdition had redeemed:
agæf him þa hiſ leoda lafe. *he* restored to him then his people's remnant,
þe þær gelædde wæron. that thither had been led,
⁊ nahte[c] eald-feondum. and allowed *his* ancient foes,
þ hie áre hæfdon. that they might wealth possess.
wæſ heofna blæd in babilone. Their prosperity was great in Babylon,
ſiððan hie þone brýne ſandebon. after they had proved the fire;

[a] MS. and Jun. henebo, an error of the scribe for henebð.
[b] MS. and Jun. hie, the line over the i (I) being omitted.
[c] If the text be correct, nahte would appear to be the imperf. of nagan, (of the same form as ágan, see Rask's Gr. p. 79), signifying *condescendere, morem gerere.* See also Lye, voce nægan.

ðóm peaɼð æɼtep ðuɣuðe ɣecý-	*their* power was, according to *their*
ðeð.	virtue, manifested,
ɼiððan hie ðɼuhtne ɣehýɼðon.	since they had obeyed *their* Lord;
pæɼon hýɼa ɼáðaɼ ɼíce.	their counsels were potent,
ɼiððan hie ɼoðeɼa ɼaldend.	after that them *the* Ruler of *the* skies,
halɣ heoɼon-ɼíceɼ peaɼð.	*the* holy Guardian of heaven's [kingdom,
ɼið þone heaɼm ɣeɼcýlde.	against that harm had shielded.
ða ic ɼécan ɣeɼɼæɣn. [197]	Then, as I have understood,
ɼóðum ɼóɼðum.	by words of truth,
ɼiððan he ɼundoɼ onɣet.	after he perceived *the* wonder, [sought,
babilone peaɼð.	*the* lord of Babylon,
þuɼh ɼýɼeɼ ðɼýne.	through *the* fire's burning,
hu þa hýɼɼaɼ þɼý.	how the three youths
hátan ófneɼ.	*the* hot oven's,
ɼæɼ ɣɼýɼe ɼýɼeɼ.	*the* fire's dire horror,
oɼeɼɼaɼen hæɼðon.	had passed through,
ɼýlm þuɼhɼóðon.	*the* flame had traversed;
ɼɼa him ɼiht ne ɼceoð.	so that them no whit hurt
ɣɼim ɣleda nɼð.	*the* gleeds' fierce hate,
ac ɣoðeɼ ɼɼel-boðan.	but God's messengers,
* * *	
* * *	
ɼɼecnan ɼýɼeɼ.	of *the* fell fire;
ác him ɼɼið ðɼuhtneɼ.	but of them *the* Lord's love,
ɼið þæɼ eɣeɼan ɣɼýɼe.	against that horrid peril,
aldoɼ ɣeɼcýlde.	shielded *the* lives.
ða ɼe ðeoden onɣan.	Then the prince resolved
ɣeðinɣeɼ ɼýɼcan.	to form *an* assembly,
het þa toɼomne.	commanded together
ɼíne leode.	his people,
⁊ þa on þam meðle.	and then in the council
oɼeɼ menɼɣo bebeáð.	announced, throughout *the* multi- [tude,
ɼýɼð ɣeɼoɼðene.	*the* event that had passed,
⁊ ɼundoɼ ɣoðeɼ.	and *the* miracle of God,
þ te on þam cnihtum.	which on those youths

ȝecýðeþ þæſ.		had been manifested:—
onhiȝað nu.		'Consider now
haliȝe mihte.		*the* holy power,
þiſe þunþoſ ȝoþeſ.		*the* wise miracles of God:
þe ȝeſapon þ he.		We have seen that he
þiþ cþealme ȝebeaſh.		protected against death
cnihtum on ófne.		*the* youths in *the* oven,
lacenþe líȝ.		*against the* fatal flame,
þam þe hiſ lóf bæþon.	[198]	those who bear his praise;
ſoſ þam he iſ ána.	10	because *it* is he alone,
éce þuhten.		*the* Lord eternal,
ælmihtiȝ.		almighty,
ſe ðe him þóm ſoſȝeaf.		who hath given power to those,
ſþopenþe ſþéþ.		prosperous fortune,
þam þe hiſ ſþel beþaþ.		who observe his commands;
ſoſðon þitiȝaþ.		wherefore prophesy,
þuſh þunþoſ moniȝ.		through many miracles,
haliȝum ȝaſtum.		by *the* holy spirits
þe hiſ hýlþ cuþon.		they who his grace have chosen.
cuð iſ þ me þaniel.	20	Manifest it is that to me Daniel
þýȝlan ſþeſneſ.		of *the* dark dream
ſóðe ȝeſæþe.		soothly said,
þ æſ ſþiðe oðſtóþ.		which before had much perplexed
manezum on móþe.		in mind many
mínna leoþa.		of my people,
ſoſ þam ælmihtiȝ.		because that *the* Almighty
eacenne ȝaſt.		*an* enlarged spirit
in ſeſán ſenþe.		hath sent into *his* soul,
ſnýttſo cþæftaſ.		powers of wisdom.'
ſþa þóſþum ſþþæc.	30	So in words spake
þeþoþeſ þæſſa.		*the* people's prince,
baþilone þeaſþ.		*the* lord of Babylon,
ſiððan he beacen onȝet.		after he had perceived *the* sign,
ſþutol tácn ȝoþeſ.		*the* manifest token of God.
no þý ſel býþe.		Nor *yet* for that did better;
ac þam æðelinȝe.		but the chief

oɾeɾhýɡð ɡeɾceoð.	pride overwhelmed.
peaɾð hım hýɾɾa hýɡe.	He had *a* loftier soul,
ȝ on heoɾtan ɡeðanc.	and, in *his* heart's thought,
máɾan móð-ɾeɾan.	*a* greater mind
þonne ɡemet pǽɾe.	than were meet;
oð þ hıne mıð nýðe.	till that him with force
nýðoɾ aɾettte.	humbled
metoð ælmıhtıɡ.	*the* Lord almighty,
ɾɾa he manezum ðeð.	as he to many doth,
þaɾa þe þuɾh oɾeɾhýð.	of those who through pride
úp aɾtıɡeð.	mount up.
þa hım peaɾð on ɾlæpe. [199]	Then was to him in sleep
ɾɾeɾen ætýɾeð.	*a* dream revealed,
nabochodonoɾɾoɾ.	to Nebuchadnezzar;
hım þ neh ɡeɾeaɾð[a].	him that greatly moved:—
þuhte hım þ on ɾolðan.	seemed to him that on earth
ɾæɡɾe ɾtóðe.	stood fair
ɾuðu-beam ɾlıtıɡ.	*a* goodly forest-tree,
ɾe pæɾ ɾýɾtum ɾæɾt.	which by *its* roots was firm,
beoɾht on blæðum.	bright in *its* boughs,
næɾ he[b] beaɾɾe ɡelíc.	*its* like was not in *the* grove,
ác he hlıɾoðe.	for it soared
to heoɾon-tunɡlum.	to *the* stars of heaven,
ɾɾılce he oɾeɾɾæðmðe.	as it would overspread
ɾolðan ɾceatɾaɾ.	earth's regions,
ealne mıððan-ɡeaɾð.	*the* whole world,
oð méɾe-ɾtɾeamaɾ.	unto *the* sea-streams,
tɾíɡum ȝ telɡum.	with *its* shoots and branches.
ðæɾ he to-ɡeɾeah.	There, *as* he looked,
þuhte hım þ ɾe ɾuðu-beam.	seemed to him that the forest-tree
ɾılð-ðeoɾ ɾcýlðe. [200]	*the* wild beasts shielded:
áne sǽte.	alone *it was as* food,

[a] Literally, *to him that went near*. Similar to this is the German phrase, es ging ihm nahe; also the Danish, det gik ham nær.

[b] Under the supposition that he is an error for hım, this verse is thus translated.

eallum heolbe.	*as a* lair for all;
ſpýlce ſuglaſ eac.	so also *the* fowls
heoſa ſeoſh-neſe.	their refuge-place
on þæſ beameſ.	on that tree's
blebum name[a].	branches took.
ðuhte him þ engel.	Seemed to him that *an* angel,
uſan of ſóðeſum.	from *the* heavens above,
ſtigan cſome.	descending came;
⁊ ſtefne abeáð.	and with voice commanded,
toſhtan ſeoſbe.	10 with clear utterance
het þ treof ceoſſan.	bade, that tree be hewed,
⁊ þa ſilðéoſ.	and *the* wild beasts
on feg ſleón.	flee away,
ſpýlce eac þa ſuglaſ.	so also the fowls,
þonne hiſ ſýll cóme.	when his fall cometh:
het þonne beſnæban.	bade then cut *it*,
ſeolfeſ blæðum.	with its branches,
tſigum ⁊ telgum.	shoots and boughs,
⁊ þeh tácen feſan.	and yet a token to exist,
funian ſýſtſuman.	20 *the* root to rest
þæſ ſuðu-beameſ.	of that forest-tree,
eoſðan fæſtne.	fast in *the* earth,
oð þ eft cýme.	till that again shall come
gſene bleda.	green boughs,
þonne god ſýlle[b].	when God shall will *it*:
het eac gebinðan.	bade also bind
beam þone miclan.	that vast tree
æſenum clammum.	with brazen bands,
⁊ iſeſnum.	and iron;
⁊ gefæleðne.	30 and, *when* bound,
in ſuſl ðón.	cast into torment,
þ hiſ móð ſiſe.	that his mind might know [ment,
þ migtigſa ſíſe fealðeð.	that *a* mightier wieldeth punish-

[a] Should correctly be namon, in the plural.
[b] Apparently an error for ſylle.

þonne he him þið mæge.		than *that* he may *prevail* against
þa of slæpe onþóc.	[201]	Then from sleep awoke [him.
sweorn wæs æt ende.		(the dream was at *an* end,)
eorðlic æðeling.		the earthly king;
him wæs egesa stóð.		fear thereof was on him,
grýse fram ðam gaste.		horror from the spirit,
ðe þýder god sende.		which thither God had sent.
het þa tosomne.		Commanded then together
síne leode.		his counsellors,
folc-togan.	10	leaders of *the* people;
frægn ofer alle.		inquired among all,
þriðmód cýning.		*the* king stern of mind,
hwæt þ swefen bude.		what that dream boded;
nalles þý he wénde.		not that he weened
þ hie hit witon.		that they it knew,
ác he cunnode.		but he proved
hu hie cweðan woldon.		how they would speak.
ða wæs to ðam dóme.		Then to the judgment was
daniel haten.		Daniel called,
godes swel-boda.	20	God's prophet,
him wæs gæst gesealð.		to him *a* spirit was given
halig of heofonum.		holy from heaven,
se his hýge þrýmede.		which his mind strengthened;
on þam hwiten-weard.		in whom the guardian lord
deopne witte.		knew *to exist* deep
seran síðne gehanc.		ample thought of mind,
⁊ snýtro cræft.		and power of wisdom,
wísne wórd-cwide.	[202]	wise utterance.
eft he wundor manig.		Again he many *a* wonder,
metodes mihta[a].	30	*through the* Creator's might,
for men ætbéon.		shewed before men.
þa he seccan ongán.		Then he began to say
swefnes woman.		*the* horror of *his* dream,

[a] Either the word þurh is wanting before metodes, or, for mihta we should read mihtum.

heah heoɼt ȝ hæðen.	*the* proud of heart and heathen
heɼȝeȝ ɼíȝa.	leader of *the* host,
ealne þone eȝeȝan.	all that terror
þe him eoɼeð pæȝ.	which to him was shewn;
bæð hine aɼeccan.	bade him (Daniel) relate,
hpæt ȝeo ɼún bude.	what that mystery boded;
hóȝe halȝu ɼóɼð.	*that he* should speak holy words,
ȝ in hȝe ȝunde.	and in *his* mind should strive
to ȝeɼeccanne.	to say,
ȝóðum ɼóɼðum.	in words of truth,
hpæt ȝe beam bude.	what the tree boded,
þe he blícan ȝeȝeah.	that he shining saw,
ȝ him ɼitȝode.	and *what* to him foretold
ɼýɼða ȝeþinȝu.	*the* councils of *the* fates.
he ða ȝpiȝode.	He then was silent;
hpæðeɼe ȝóð onȝeat.	yet truly understood
daniel æt þam dóme.	Daniel, at that judgment,
þ hiȝ dɼihten pæȝ.	that his lord was,
ȝumena aldoɼ.	*the* chief of men,
ɼíð ȝod ȝcýldiȝ.	guilty towards God.
ɼándode ȝe ɼíȝa.	*The* sage was awe-struck,
hpæðɼe he ɼóɼde cpæð.	yet by word he spake,
áɼcnæȝtiȝ áɼ.	*the* reverend messenger,
to þam æðelinȝe.	to the chief:—
þ iȝ peɼedeȝ peaɼð.	'That is, guardian of people,
ȝundoɼ únlýtel.	no small wonder,
þ þu ȝeȝape.	that thou sawest
þuɼh ȝpeȝen cuman.	come through *thy* dream:
heoɼon-heanne[a] beám.	*The* heaven-high tree
ȝ þa halȝan ɼoɼð.	and the holy words,
ýɼɼe ȝ eȝeȝlicu.	angry and awful,
þa ȝe enȝel cpæð.	that the angel spake:—
þ þ tɼeoɼ ȝceolde.	that the tree should,
telȝum beȝnæbed.	lopped of *its* branches,

[a] MS. and Junius heane.

ꝼoꝼan áꝼeallan.		only fall,
þ æꝼ ꝼæꝼte ꝼtóð.		which erst stood fast,
⁊ þonne mid beoꝼum.		and then with beasts
bꝼeamleaꝼ beón.		be joyless,
ꝼéꝼten ꝼumian.		dwell in *the* waste,
⁊ hiꝼ ꝼýꝼtꝼuman.		and its roots,
ꝼolban beꝼolen[a].		buried in earth,
ꝼýꝼꝼt-meaꝼc peꝼan.		be, for *a* space,
ꝼtille on ꝼtaðole.		still in *their* station,
ꝼꝼa ꝼeo ꝼteꝼn ȝecꝼæð.	10	(thus spake the voice,)
[⁊][b] ýmb ꝼeoꝼon tíba.		and, after seven seasons,
ꝼæðe eꝼt onꝼón.		seed again receive;—
ꝼꝼa þín blæð liðᵉ.		so is thy glory:
ꝼꝼa ꝼe beám ȝeꝼeox.		as the tree grew
heah to heoꝼonum.		high to heaven,
ꝼꝼa þu hæleðum eaꝼt.		so art thou to men,
ána eallum.		alone to all
eoꝼð-buendum.		earth-dwellers,
peaꝼð ⁊ ríꝼa.		guardian and leader:
níꝼ þe ꝼiðeꝼbꝼeca.	20	to thee is no withstander,
man on molban.		*no* man on earth,
nýmðe metob ána.		save *the* Lord only,
ꝼe ðec áceoꝼꝼeð.		who will cut thee off
oꝼ cýnıȝðóme.		from *thy* kingdom,
⁊ ðec píneleaꝼne.	[203]	and thee friendless
on ꝼꝼæc ꝼendeð.		will into exile send,
⁊ þonne onhpeoꝼꝼeð.		and then will turn
heoꝼtan þíne.		thy heart,
þ þu ne ȝemýnðȝaꝼt[d].		that thou be not mindful
æꝼteꝼ mán-bꝼeame.	30	after sinful joy,

[a] See "Westenrieder, Glossarium Ger. Lat. Vocum Obsol. Primi et Medii Ævi," voce Befühlen.

[b] The ⁊ is here requisite to the sense, and has, without doubt, been omitted by the scribe: it is found in Daniel's repetition of the words. See p. 252, line 23.

[c] Both the sense and the alliteration require bíð instead of líð.

[d] MS. ȝemýðȝaꝼt.

ne ȝeþiccef þæt.	not understand,
butan þilbeoþa þeaw.	save *the* wild beasts' thews;
ac þu lífȝende.	but thou living,
lange þraȝe.	for *a* long season,
heorta hlýpum.	with harts' leaps,
ȝeond holt þunaþt.	among *the* holts shalt dwell.
ne bið þec mǽl-mete.	To thee shall not be meal-meat,
nýmþe móþes ȝræs.	save *the* mountain's grass,
ne þést þiccob.	nor rest assigned;
ác þec þegna scúr.	but thee *the* rains' shower
beceð ȝ þreceð.	shall waken and chastise,
swa wilde deor.	as *the* wild beasts,
oð þ þu ýmb seofon winter.	till that thou, after seven winters,
sóð ȝelýfest.	shalt in sooth believe
þ se án metod.	that *there* is one Creator,
eallum mannum.	over all men
weccend ȝ wíce.	ruling and powerful,
sé on hoderum is.	who is in *the* heavens.
is me swa þeah willa.	Yet it is my will
þ se wýrtwuma.	that the root
stille wæs[a] on stadole.	still be in *its* station,
swa seo stefn ȝecwæð.	(so the voice spake,)
ȝ ýmbe seofan tíde.	and, after seven seasons,
sǽde onfenge.	seed receive:
swa þín wíce.	thus thine empire
westende bið.	shall be resting
ánweoh for eorlum.	waste before men,
oð þ þu eft cýmest.	till that thou again comest.
ȝehýȝe þu swea mín.	Do thou devise, my lord,
ræstlicne ráð.	firm counsel,
sýle ælmýssan.	give alms,
þes earmra hleo.	be to the poor a refuge,
þinga for ðeodne.	pray before *the* Lord,
ǽr ðam seo þrah cýme.	ere that the season cometh,

[a] sæs seems to be an error for sǽne.

þ he þec aþrþe.		that he shall cast thee
of þrulb-ríce.		from *thy* worldly kingdom.'
oft metod alét.	[205]	Oft *the* Creator lets
monige ðeode.		many people
ýnncan þonne.		act, when
hie polbon ýlpe.		they themselves would
ýnene þæftan.		commit crimes,
ér him þæn godef.		*ere the fear of God,*
þurh egefan gnýne.		*through terrific horror,*
aldre gefceode.	10	*their* lives overwhelmed.
no þæf þela daniel.		Not so many Daniel
to hif drihtne gefpræc.		spake to his lord
róðra róndra.		true words,
þurh ýnýtto cnæft.		through wisdom's power,
þ þæf á fe níca.		that for them ever the prince
neccan polde.		would reck,
middan-geandef peandá.		*the* ruler of mid-earth;
ác hif mód aftah.		but his mood rose
heah ýnam heoftan.		high from *his* heart,
he þæf heande ongealb.	20	(he for this hardly paid).
ongan ða gýddigan.		Began then to be giddy,
þurh gýlp micel.		through great pride,
caldea cýning.		*the* Chaldeans' king,
þa he ceaftne peold.		as he ruled *the* city,
babilone burh.		*the* town of Babylon,
on hif bláde gefeah.		saw, in his prosperity,
fennefa feld.		Shinar's field
fíone bepinban.		wide winding,
heah[a] hlifigan.		*the* metropolis towering,
þ fe hefe-týma.	30	which the martial leader
pefede gefoncte.		had for *his* people wrought,
þurh pundor micel.		by *a* great wonder.

[a] As hlifigan cannot well refer to fennafa feld, I suspect that the word burh has been omitted after heah, and that we ought to read heah-burh hlifigan, which is necessary also to the sense of what immediately follows, viz. pefede gefoncte.

þeaṛð ða ánhýbiȝ.	Then became *he* stubborn,
oþeṛ ealle men.	over all men,
ȝṛiðmóð in ȝeþan.	arrogant in mind,
þoṛ ðæṛe ȝunðoṛ-ȝiþe.	for the extraordinary gift
þe him ȝoð ȝealðe.	which to him God had given,
ȝumena ṛíce.	of men *the* empire,
þoṛlð to ȝeþealðe.	*the* world in domination.
in þeṛa líþe.	In *the* life of men

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ðu eaṛð ȝeo micle.		Thou the great earth
ȝ mín ȝeo mǽṛe buṛh.	10	and mine the grand city
þe ic ȝeþoṛhte.		which I have wrought
to þuṛðmýnðum.		for *my* glory,
ṛúme ṛíce.		*my* spacious empire!—
ic ṛeṛte on þe.		I will rest in thee:
eaṛð ȝ eðel.		*my* land and dwelling
ágan þýlle.		will possess.'
ða ȝoṛ ðam ȝýlþe.		Then, for that vaunt,
ȝumena ðṛihten.		*the* lord of men
ȝoṛȝanȝen þeaṛð.		was driven forth,
ȝ on ȝleam ȝeþác.	20	and in flight departed,
ána on oþeṛhýð.		alone in pride
oþeṛ ealle men.		over all men,
ȝþa þoð þeṛa[a].		(such *is the* wandering of men,
on ȝeþin-ðaȝum.		in *their* days of sorrow,)
ȝeoȝoṛþne ȝrið.		*a* painful journey,

[a] My interpretation of line 23 and the five following is conjectural; to justify it, *þoð* must be considered as synonymous with *það* (see p. 256. l. 33.) and not *prophetiam*, as Lye renders it; and *beȝeþe* (p. 255. l. 3.) an error of the scribe, perhaps for *beþehte*; which conjecture seems to be countenanced by p. 256. l. 31. Lye's version of lines 19–23 is as follows: "In fugam abiit singularis in arrogantia super omnes homines sicut effatum hominum in tyrannidis diebus *prædixerat*. *i. e.* Expulsus est regno omnium arrogantissimus *Nebuchadnezzar*, juxta prophetiam apud homines divulgatam, ipso adhuc imperante."

in ȝoðeȝ þíte.		in God's punishment,
ðaþa þe eft líþiȝende.		for *the* things which *when* again *among the* living
leode beȝete.		*he* to *his* people related.
nabochodonoſſoþ.		Nebuchadnezzar,
þíððan him nið ȝoðeȝ.	[206]	after that him God's enmity,
hþeð of heoþonum.		fierce from heaven,
hete ȝeþceode.		had with hate o'erwhelmed.
ſeoþon þinteþ ſamod.		Seven winters together
ſuſl þþoþode.		endured torment,
þilbeoþa þéſten.	10	*the* wild beasts' waste,
þín-buþȝe cýniȝ.		*the* king of *the* loved city.
ða ſe eaþfoð mæcȝ.		When *the* afflicted man
úp locode.		looked up,
þilbeoþa ȝeþita.		*the* wild beasts' comrade,
þuþh þolcna ȝanȝ.		through the clouds' course,
ȝemunde þa on móde.		he remembered then in mind
þ metod þæþe.		that *the* Creator was
heoþona heah cýniȝ.		*the* heavens' high King;
hæleða beaþnum.		to *the* children of men
ána éce ȝaſt.	20	alone *the* eternal Spirit;
þa he eft onhþeaþþ.		then he turned again
þóðan ȝeþittef.		from his wood mind,
þæþ þe he ǽþ þíde bæþ.		to where he erst bare widely
heþe-þoþan hiȝe.		*a* martial leader's soul,
heoþtan ȝetenȝe.		with heavy heart:
þa hiſ ȝaſt ahþeaþþ.		then his spirit bent
in ȝoðeȝ ȝemýnd.		to thought of God,
mód to mannum.		*his* mind to men,
þíððan he metod onȝet.		when he *his* Creator knew:
ȝeþát þa eaþm-ſceapen.	30	went then miserably shapen,
eft-þíðian.		journeying back,
nacod nýd-ȝenȝa.		*a* naked unwilling wanderer,
nið ȝeðaþian[a].	[207]	*his* punishment enduring;

[a] ȝeðaþian seems not to suit the context; ȝeþolian is probably the true reading.

ꝑundoꝑlic ꝑræcca.	*a* wonderous wretch,
⁊ ꝑǽba leaꝼ.	and weedless! [derate
mæt̃ꝑa on mod-ȝeðanc.	in *his* mind's thought more mo-
to man-cynne.	towards mankind,
ðonne ȝumena ꝑeaꝑð.	than, *when* guardian of *the* people,
in ȝ̊ylꝑe ꝑæꝼ.	*he* was in *his* pride.
ꝑtóð middan-ȝeaꝑð.	Mid-earth stood,
æꝼtet̃ man-ðꝑihtne.	after *the* prince of men,
eaꝑð ⁊ eðel.	*his* land and dwelling-place,
æꝼtet̃ þam æðelinȝe.	after the chieftain,
ꝑeoꝑon ꝑintet̃ ꝑamod.	seven winters together,
ꝑꝑa no ꝑꝑiðꝑode.	so *that* flourished not
ꝑíce undet̃ ꝑodet̃um.	*the* empire under heaven;
oð þ ꝑe ꝑæꝼꝑa cóm.	till that the chief returned.
þa ꝑæꝼ eft̃ ȝeꝼetted. [208]	When again was seated
in aldoꝑdom.	in *his* sovereignty
babilone ꝑeaꝑð.	*the* lord of Babylon,
hæꝼde betet̃an ðeaꝼ.	*he* had better habits,
leohtꝑan ȝeleaꝼan.	*a* brighter faith
in líꝼ-ꝼꝑuman.	in *his* life's Author;—
þ te ȝod ꝑealde.	that God gave,
ȝumena ȝehꝑilcum.	to every man,
ꝑelan ꝑꝑa ꝑíte.	both weal and woe,
ꝑꝑa he ꝑolde ꝑýlꝼ.	as he himself would.
ne lenȝde þa.	Slighted not then
leoda aldoꝑ.	*the* prince of people
ꝑitet̃ȝena ꝑoꝑð-cꝑýðe.	*the* prophets' sayings,
ác he ꝑíde beað.	but widely he announced
metodeꝼ mihte.	*the* Creator's power,
þæꝑ he meld ahte.	whereof he had had proof:
ꝑíð-ꝼæt ꝑæȝde.	told *his* journeying
ꝑínum leodum.	to his people,
ꝑíde þaðe.	*the* wide wandering
þe he mid ꝑild-deoꝑum ateah[a].	that he went with *the* wild-beasts,

[a] In German also, the verb ziehen (cognate with ateón) is used in the sense of to go.

oð þ him ſnean ȝobeſ.
in ȝaſt becóm.
næbræſt ſera.
ða he to nobeſum beſeah.
ſýnb þæſ ȝeſonben.
ſundor ȝecýðed.
ſpeſn ȝeſeðed.
ſuſl aſunnen.
dóm ȝedémed.
ſpa æſ daniel cræð.
þ ſe ſolc-toȝa.
ſindan ſceolde.
earſoð-ſiðaſ.
ſor hiſ oſeſmedlan.
ſpa he oſſtlice.
ȝod ſpellode.
metodeſ mihtum.
ſor man-cynne.
ſiððan in babilone.
burh-ſittendum.
lanȝe hſile.
láſe ſæȝde.
daniel dómaſ.
ſiððan deora ȝeſið.
wilda ſæſ-ȝenȝa.
of þaðe cróm.
nabochodonoſſor.
of nið-ſnacum.
ſiððan ſeanbode.
ſíde ſice.
heold hæleða ȝeſtſeon.
ȝ þa heán burh.
ſnód ſorhemihtiȝ.
folca ſæſſa.
caldea cýninȝ.
oð þ him cpelm ȝeſceod.

till that to him, of *the* Lord God,
into *his* spirit came
a steadfast sense.
When to *the* firmament he looked,
was *the* decree fulfilled,
the wonder manifested,
the dream accomplished,
the pain o'ercome,
the doom deemed,
as Daniel erst had said;—
that the nations' leader
should find
hard fortunes
for his pride,
as he rashly
the God had acted,
with *the* Creator's powers,
before mankind.
Then in Babylon
to *the* inhabitants,
for *a* long season,
wisely pronounced
Daniel dooms.
When *the* beasts' associate,
the ranger of *the* wilds,
came from *the* wandering,
Nebuchadnezzar,
from *his* dire exile,
then *he* protected
his wide empire,
guarded *the* people's treasures,
and the lofty city;
wise, prepotent,
the people's chieftain,
the Chaldeans' king,
till that him death destroyed.

ſpa him oſer eorðan.
anbſaca ne pæſ.
ȝumena ænig.
oð þ him ȝod polde.
þurh hrýre hredban.
heá ríce.
riððan þær hiſ aſeran.
eab brýttedon.
pelan punden-ȝold.
in þære síðan býriȝ.
ealh-ſtede eorla.
unpáclice.
heah hórd-mæȝen.
þa hýra hlaford læȝ:.

So to him on earth
was no withstander
any man,
till that from him God would,
through *his* fall, take
his proud kingdom.
Afterwards *his* sons there
enjoyed dominion,
wealth, twisted gold,
in the wide city,
of men *the* hall-stead,
not weakly,
the lofty treasure-house:—
then their lord perished.

LV.

Ða in ðære ðeode aróc.
hiſ þ þridde cneor.
pæſ baldazar.
burȝa aldor.
peold pera ríceſ.
oð þ him plenco ȝeſceod.
oferhýd eȝle.
ða pæſ ende dæȝ.
ðæſ ðe caldéaſ.
cýninȝdóm ahton.
ða metod onlah.
meðum ȝ perſum.
aldorðomeſ.
ýmb[a] lítel fæc.
let babilone.
blæd ſriðrian.
þone þa hæleð.
healdan ſceoldon.

LV.

When in that nation rose
from him *the* third generation,
Belshazzar was
the cities' prince;
he ruled *the* realm of men,
till that him pride destroyed,
hateful arrogance.
Then was *the* last day
that *the* Chaldeans
the kingdom held,
when *the* Lord bestowed
on *the* Medes and Persians
the sovereign-sway.
For *a* little space
he had let Babylon's
glory flourish,
which those men[b]
were to enjoy.

[a] MS. and Junius ým.

[b] The Medes and Persians?

ꝑiꝼte he ealdoꝼmen.	He knew *the* rulers
in únrihtum.	*to be* in unrighteousness,
ðа ðe ðу ríce.	those who the realm
ræðan ꝼceóldon.	should govern.
ðа þ ȝehoȝode.	Then that resolved
hám-ꝼittende.	*at* home sitting,
meda aldoꝼ.	*the* Medians' prince,
þ ǽꝼ man ne onȝan.	what man before had not attempt-[ed,
þ he babilone.	that he Babylon
abꝼecan polde.	would destroy,
alh-ꝼtede eoꝼla.	of earls *the* hall-stead,
þæꝼ æðelinȝaꝼ.	where *the* people,
undeꝼ pealla hleo.	under *their* ramparts' covering,
pelan bꝼýtnedon.	enjoyed weal:
þ pæꝼ þaꝼa ꝼæꝼtna.	that was of those fastnesses,
ꝼolcum cuðoꝼt.	most known to nations,
mǽꝼt ȝ mǽꝼoꝼt.	chiefest and greatest,
þaꝼa þe men búnbabilon buꝼȝa.	which men inhabit, Babylon of cities;
oð þ baldazaꝼ.	till that Belshazzar,
þuꝼh ȝýlp ȝꝼome.	through vaunt, fiercely
ȝodeꝼ ꝼꝼea ꝼæde.	*said he was lord of God.*
ꝼǽton him æt píne.	*They* sate with him at wine,
pealle belócene.	with wall inclosed;
ne onezdon naoꝼlezꝼa nið.	*they* feared not of wars *the* evil,
þeah ðe ꝼeonda ꝼolc.	although of enemies *a* nation
ꝼeꝼan cꝼome.	came marching,
heꝼeza ȝeꝼǽdum.	with martial equipage,
to þæꝼe heah-býꝼȝ.	to *the* metropolis,
þ hie babilone.	that they Babylon
abꝼecan mihton.	might destroy.
ȝeꝼæt þa to ꝼýmble.	Sate then at *a* feast,
ꝼídeꝼtan dæȝe.	on *his* last day,
caldea cýninȝ.	*the* Chaldeans' king
mid cneo-maȝum.	with *his* kindred:

þær medu-gal wearð.		there became flushed with wine
mægenes wísa.		*the* ruler of *their* might,
hét þa beran.		bade then bring
ísraela gestreon.		*the* treasures of Israel,
hwítl-fatu halegu.		*the* holy vessels of sacrifice,
on hand werum.		to *the* hands of *the* people,
þa ǽr caldeas.		which *the* Chaldeans erst
mid cýne-ðrýmme.		with *their* kingly host,
cempan in ceastre.	[210]	*the* warriors, in *the* city,
clæne genámon.	10	had clean taken,
gold in gerusalem.		*the* gold in Jerusalem,
ða hie iudea.		when they of Judea
blǽd forbræcon.		destroyed *the* glory
billa eczum.		with faulchions' edges,
⁊ þurh hleoðor-cýme[a].		and, through *the* prophecy,
herige genamon.		for *their* idol took
beorhte frætwe[b].		*the* bright ornaments,
ða hie tempel streudon.		when they *the* temple spoiled,
salomones selð.		*the* seat of Solomon:—
strðe gulpon.	20	much *they* vaunted.
ða weard blíðe-mód.		Then was blithe of mood
burgá aldor.		*the* prince of cities;
gealp grámlice.		fiercely boasted,
gode on andan.		in hate to God;
cwæð þ his hergas.		said that his idols
hýrran wæron.		higher were,
⁊ mihtigran.		and mightier,
mannum to fríðe.		for man's protection,
þonne ísraela.		than *the* Israelites'
éce drihten.	30	eternal Lord.
him þ tácen weard.		To him was that *a* token,
þær he tóstanude.		where he stared,
egesliic for eorlum.		fearful before *his* earls,

[a] For hleoðor-cýme, we should undoubtedly read hleoðor-cwýðe.

[b] Between this and the following line there is no alliteration: beorhte is perhaps an error of the scribe for tophte.

innan healle.		within *the* hall,
þ he for leodum.		that he, before *the* people,
lige fórð gecpæð.		lying words had spoken;
þa þær in egesan.		when there in terror
engel drihtnes.		*the* angel of *the* Lord
let his hand cuman.		let his hand come
in þ hea-selð.		into the high seat;
frát þa in fáge.		wrote then on *the* wall
fórða gesýnu.		mysteries of words,
basse bóc-stafas.	10	crimson characters,
burh-sittendum.		to *the* city-dwellers.
ða peard folc-toga.		Then was *the* chief of nations
forht on móde.		fearful in mood,
ácul for þam egesan.		shuddering with dread;
geseah he englas hand.		he saw *the* angel's hand
in sele frítan.		write in *the* hall
sennafa síte.		Shinar's punishment.
þ gýðbedon.		At that were troubled
gumena mænigeo.		*the* multitude of people,
hæleð in healle.	20	*the* men in *the* hall,
hpæt seo hand frite.		what the hand wrote?
to þam beacne.		To that sign
burh-sittendum.		to *the* city-dwellers
peredon comon.		*they* in *a* body came,
on þ wundor seón.		on that miracle to gaze,
sohton þa sriðe.	[212]	sought then eagerly,
in seran gehýdum.		in *their* minds' recesses,
hpæt seo hand frite.		what the hand wrote
haliges gastes.		of *the* holy spirit.
ne mihton afæðan.	30	Might not interpret
rún-cræftige men.		*the* men in mysteries skilled
engles ærend-béc.		*the* angel's message,
æðelinga cyn.		*that* race of men,
oð þ Daniel cóm.		till that Daniel came,
drihtne gecórren.		by *the* Lord chosen,
snotor ⁊ fóðfæst.		wise and upright;

in þ ſelb ȝanȝan.
ðam pæſ on ȝaſte.
ȝobeſ cpæft micel.
to þam ic ȝeoſne ȝeſſpæȝn.
ȝýſum ceapian.
buſh-ȝepeaſbaſ.
þ he him bóc-ſtafaſ.
apræðde ȝ apehte.
hpæt ſeo ſún bude.
him sé-cpæftiȝ.
anðſpaſode.
ȝobeſ ſpel-boda.
ȝleaſ ȝeþanceſ.
no ic pið ſeuh-ſceattum.
ofeſ folc bene.
ðpihtneſ ðómaſ.
ne ðe buȝeðe can.
ac þe unceapunȝa.
ónlæȝ ſecȝe.
fóſða ȝeſýnu.
þa þu penðan ne mihte.
þu ſoſ anmeblan.
in æht bene.
huſl-ſatu haleȝu.
on hand peſum.
on þam ȝe ðeoſlu.
ðpincan onȝunnon.
ða æſ iſſaela.
in sé hæfðon.
æt ȝobeſ eaſce.
oð þ hie ȝýlp beſſác.
pin-ðpuncen ȝepit.
ſſa þe puſðan ſceal.
no þ þín alðoſ.
æſſne polde.
ȝobeſ ȝolð-ſatu.

into the hall;
in whose spirit was
the great power of God;
for that, I have well understood,
with gifts would buy
the city's guardians,
that he to them *the* characters
should read, and should explain
what that mystery might bode.
Them *the* skilled in law
answered,
God's prophet,
wise of thought:—
'Not I for venal treasures
among nations bear
the Lord's decrees,
nor can to thee for benefit,
but to thee, unrecompensed,
thy fate will say,
those words' mysteries, [pret:—
which thou mayest not inter-
Thou in *thy* presumption,
barest in possession
the holy vessels,
into *the* hands of men,
in which ye devils
to drink designed,
which erst *the* Israelites
had in *their* law,
at *the* ark of God,
till that them pride deceived,
wine-drunken wit:
so shall *it* be to thee.
That thy parent not
ever would,
God's golden vessels

in ȝýlp beþan.		bear in vaunt;
ne[a] ðý hraðor hremde.		he *it* the rather hindered,
ðeah ðe here brohte.		though *his* host brought
ísraela ȝestreon.		Israel's treasure
in his æhte-ȝeþealb.		into his possession;
ac þ oftor ȝecwæð.		but that oftener told
aldor ðeoda.		*the* people's prince,
sóðum wórdum.		in true words,
ofer sín mægen.		among his army,
siððan him wuldres weard.	10	(after to him *the* chief of glory
wundor ȝecýðde.		had *the* wonder manifested,)
þ he wære ána.		that he alone were
ealra ȝescapa.		of all creatures
drihten ȝ waldend.		Lord and Ruler,
se him dóm forȝeaf.		who to him power had given,
unwícýnde blæd.		unstained glory
eorðan ríces.		of earth's dominion;
ȝ þu lifȝnest nu.		and thou deniest now
þ sie lifȝende.		that living is,
se ofer deoflum.	20	he *who* over devils
duȝeþum wealdeð.		in glory ruleth.

* * *
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* * *
* * *

[*Hactenus omnia in Cod. MS. elegantiore manu sunt exarata: sequentia vero, a pagina* 213 *usque ad finem, minore cum cura sunt perscripta, videnturque adjecta ab aliquo, qui* (*quemadmodum ex fine libri colligitur*) *hunc veluti Librum Secundum prioribus putavit adjiciendum.*—F. Junius.]

[a] ne, I have no doubt, is an error of the scribe for he.

BOOK II.

Dæt ſeaþð undeþne.	[213]	That was unhidden
eorðe-buendum.		to earth's inhabitants
þ meotob hæfde.		that *the* Creator had
míht ⁊ ſtrénðo.		might and strength,
ða hé geſeſtnade.		when he fixed
ſólban ſceatas.		*the* world's regions.
ſeolfa he geſétte.		He himself set
ſunnan ⁊ mónan.		*the* sun and moon,
ſtánas ⁊ eorðan.		*the* stones and earth,
ſtream útan.	10	*the* stream without,
ſé-wæter ⁊ wólcen.		*the* sea-water and clouds,
ðurh his wundra mihte.		through his wonders' might.
deopne ýmblýt.		*The* deep expanse
clene ýmbhaldeð[a].		clean upholdeth
meotob on mihtum.		*the* Lord in *his* power,
⁊ alne middan-geard.		and all mid-earth.
he ſelfa mæg.		He can himself
ſé geónd-flitan.		look through *the* sea's
grundas in heofene.		depths in *the* heaven,
godes ágen bearn.	20	(God's own child,)
⁊ he aríman mæg.		and he can count
ſnéwas ſcúran.		*the* rain-showers'
dropena gehwelcne.		every drop,
daga énde-ſím.		of days *the* number.
ſeolua he geſette.		Himself he placed,
þurh his ſóðan míht.		through his true might,
ſwa ſe wýrhta.		(as the artist,)
þurh his wuldres gást.		through his glory's spirit,
ſenede ⁊ ſette.		planned and set,

[a] The word ýmbhaldeð can hardly be correct. The Poet would not use the particle ýmb twice in the same couplet; the alliteration, too, requires a different vowel. Perhaps he wrote uphaldeð.

on ſíx dagum.	in six days,
eorðan dælef[a].	*the* parts of earth,
up on heoronum[b].	*the* heavens above
heanne holme.	*the* deep ocean.
hwá ſy þ ðe cunne.	Who is *there* that knoweth thee,
orðonc clæne.	pure intelligence,
nýmðe éce god.	save *the* eternal God?
ðreámaf he gedælde.	*The* joys he dealed
dúgude ⁊ geþeode[c].	of virtue, and created
ádam æréreſt.	10 Adam first,
⁊ þ æðele cýn.	and that noble race,
engla órð-ſruman.	*the* angels' chiefs,
þ þe eft forſweorð.	that which after perished.
ðuhte heom on móde.	Seemed to them in mind
þ hit míhte ſwá.	that it so might *be*,
þ hie þeron ſeolfe.	that they themselves were
ſwegleſ brýtan.	lords of heaven,
ſuldreſ faldend.	rulers of glory.
him ðær worſt gelamp.	Them there worse befell,
ða heo in hélle.	20 when they in hell
hám ſtaðeledon.	*a* home established,
án æftER oðrum.	one after other,
in þ átole ſcréf.	in that drear den,
þær héo brýne welme.	where they scorching heat
bíðan ſceolden.	must bide,
ſáran ſorge.	sore sorrow,
naleſ ſwegleſ leoht.	not *the* light of *the* firmament
habban in heofnum.	have in heaven
heah-getimbrad.	built on high,
ác gedufan ſceolun.	30 but must dive
in ðone deopan wælm.	into the deep fire,
niðær undær néſſaſ.	downward beneath,

[a] Should grammatically be dalaſ.

[b] This line seems to be an error for ⁊ up-heoſon, or heoſonaſ.

[c] Evidently an error for getEoðe, *creavit*, and not the substantive geþeode, *lingua, sermo*, as Lye has it (see Suppl. *voce* duguð).

in ðone neoplan grund. — into the abyss profound,
grædige ⁊ gifre. — greedy and ravenous.
god ána wæt. — God only knows
hu he þ scyldige werud. — how he the guilty host
forescriwen[a] hefde. — had proscribed.
cleopað ðonne se alda. — Then calleth the chief
út of helle. — out of hell,
wriceð word-cwedas. — uttereth words,
weregan worde. — with speech accursed,
eisegan steorre. — with icy voice:—
hwær com engla þrym. — 'Whither is come *the* angel-host,
ða þe we on heofnum. — those whom we in heaven
habban sceolden. — should have?
þis is ðeostre hám. — This is *a* home of darkness,
ðearle gebunden. — strongly bound
mæstum fýr-clommum. — with fast fire-bonds,
flór is on welme. — *the* floor is on fire,
attre onæled. — with venom scorched;
nis nú ende feor. — *the* term is not far distant
þ we sceolun ætsomne. — that we together must
sufel þrowian. — torment endure,
wean ⁊ wergum. — in woe and maledictions,
nalles sulnes blæd. — not *a* life of glory
habban in heofnum. — have in *the* heavens,
héh-sélda sýn. — *the* joy of thrones.
hwæt we ær þrýhtene nú. — [214] Alas! we erst before *the* Lord
dreamas hefdon. — had joys,
song on swegle. — song in *the* firmament,
selnum tíðum. — in better times;
þær nu ýmb ðone écan. — there now, about the Eternal,
æðele stondað. — proudly stand
hæleð ýmb héh-selð. — men round *the* throne;
herigað drihten. — praise *the* Lord
wórðum ⁊ weorcum. — with words and works,

[a] forescriwen hefde seems evidently intended as a translation of *proscripsit*.

⁊ ic in píce ſceal.	and I in torment must
bíðan in bénðum.	abide in bonds,
⁊ me bættran hám.	and to myself *a* better home,
ſoр oрenhýgðum.	for *my* presumption,
éуrne ne péne.	never hope.'
ða him anðſpeраðan.	Then him answered
átole gaſtaſ.	*the* horrid ghosts,
ſpaрte ⁊ ſýnfulle.	swart and sinful,
ſuſle begnoрenne.	*with torment shuddering* :—
þu uſ geléрðæſt.	10 'Thou taughtest us,
ðuрh lýge ðínne.	through thy lying,
þ pe helende.	that we *the* Saviour
héрan ne ſcealðon.	should not obey;
ðuhte þe ánum þ ðu ahtеſt.	*it* seemed to thee alone that thou [hadst
alleſ geраld.	power of all,
heoſneſ ⁊ eoрþan.	of heaven and earth;
pæрe halig god.	wert *the* holy God,
ſcýpend ſeolſa.	*the* Creator himself:
nu eaрt tu eaрm ſceaða.	Now art thou *a* poor wretch,
in fýр-lócan.	20 in fire-bonds
fеſte gebunden.	fast-bound.
pénðeſ ðu ðuрh pulðoр.	Thou thoughtest, through *thy* glory,
ðæt þu poрuld ahtеſt.	that thou *the* world heldest,
alрa onpald.	sway over all,
⁊ pé engláſ mid ðec.	and we angels with thee:—
atol iſ þín onſeon.	horrid is thy aspect.
habbað pe alle ſpá.	Thus have we all,
foр ðínum leaſungum.	for thy leasings,
lýðre gefeneð.	fared *the* worse:
ſegðeſt uſ to ſóðe.	30 *thou* saidest us for sooth,
þ ðín ſunu pæрe.	that thy son was
meotod mon-cýnneſ.	Lord of mankind:—
haſuſ tu nu máre ſuſel.	now hast thou great torment.'
ſpa ſiрenfulle.	Thus *the* sinful,
ſacnum póрðum.	with factious words,
heoрa aldoр-ðægn.	their chief supreme

unneorðabon.	addressed,
on cearuum criðum.	with anxious speeches.
crist heo ariðe.	Christ them expelled,
ðreamum bebælde.	of bliss deprived *them*.
hæfdan ðrýhtnes leoht.	*They* had *the* Lord's light,
for ofermýgðum.	for *their* presumption,
uran forleten.	forfeited above,
hæfdon hým to hýhte.	had for their hope
helle-flóras.	*the* depths of hell,
beornende bealo.	10 burning torments.
bláce hworfon.	Pale *they* wandered,
scinnan forscepene.	transformed *their* beauty;
sceaðan hweaðfon.	outcasts *they* ranged,
earme æglecan.	poor wretches,
geond þ atole scref.	through that horrid den,
for ðam ánmeðlan.	for the arrogance
þe hie ær ðruzon:.	which they erst had practised.

II.

Eft reorðade.	Spake again,
oðre siðe.	*a* second time,
feonda aldor.	20 *the* prince of fiends;
þæs þa forworhte ázen.	*was then punished anew*,
feoðdan he ðæs wítes.	when he of that torment
wórn zefélde.	felt *the* force.
he sweartade.	He blackened,
ðonne he swreocan onzan.	when he to speak began,
fýre ȝ attre.	with fire and venom:
ne bið swelc fæzer ðreám.	*Such fair joy it is not*
ðonne he in witum.	when he in torments
wórd indræf.	words expressed:—
ic wæs iú in heofnum.	30 'I was once in heaven
halȝ ænȝel.	*a* holy angel,
ðrýhtene deore.	to *the* Lord dear,
hefde me ðream mid zode.	me joy possessed with God,
micelne for meotode.	great before *the* Creator,

⁊ ðeoſ menezo ſſa ſome.		and this many also.
þa ic m móde.		Then I in my
mínum hózade.		mind thought,
þ ic polde topeſpan.		that I would overthrow
ſulſneſ leoman.		*that* beam of glory,
beaſn helendeſ.	[215]	*the* child of God,
ázan me buſnza zeſalð.		gain me *the* sway of *the celestial*
eáll to æhte.		all to *my* possession, [cities,
⁊ ðeoſ eaſme heap.		and ye, poor band,
þe ic hebbe to helle.	10	that I have to hell
hám zeledde.		led home,
péne ze þ tácen ſutol.		ween ye that token manifest,
⁊ pæſnzðu[a]		and *the* curses .....
* * *		
* * *		
* * *		
þa ic oſ-aſealð peſ.		when I was delivered
niðeſ undeſ næſſaſ.		beneath, under *the* earth,
m ðone neoſlan zſund.		into that pit profound.
nu ic eoſ hebbe to hæftum.		Now I have you to bonds
hám zeſæſde.		led home,
alle oſ eaſde.		all from *your* habitation.
niſ heſ eadizeſ[b] tíſ.	20	Here is no glory of *the* blessed,
ſloncſa ſin-ſele.		*nor* joyous hall of *the* grand,
ne poſulde ðſeam.		no worldly delight,
ne ængla ðſeat.		no angel-host,
ne pe up-heoſon.		no heaven above we
ázan ne moten.		may possess.
iſ ðeſ átola hám.		This horrid home is
ſýſſe onæled.		with fire scorched;
ic eom ſah ſið zod.		I am *a* foe to God.
éce æt helle duſu.		Ever at hell gate
ðſacan eaſdizað.	30	dragons dwell,

[a] Here several lines are evidently wanting.

[b] Should probably be the gen. plur., eadizſna, like ſloncſna, in the following line.

hate on ſeðre.		hot in spirit,
heo uſ helpan ne magon.		they us may not help.
ıſ ðeſ pálica hám.		This woeful home is
pítef afýlleð.		with torture filled.
nágan pe ðæſ heolſtreſ.		*We possess not this cavern*
þ pe úſ gehýðan magon.		that we may hide us
ın ðıſſum neoplan genípe.		in this gloom profound.
hér ıſ nedran ſpég.		Here is *the* hiss of serpents,
pýrmaſ gepúnade.		*a haunt of worms.*
ıſ ðıſ pítef clom.	10	This bond of torture
ſeſte gebunden.		is fast-bounden,
ſeond ſeondon réðe.		*our foes are fierce,*
ðımme ⁊ deopce.		dim and dark.
ne her dæg lýhted.		Here day lighteth not
ſor ſceder ſcíman[a].		*for the shade's gloom,*
ſceppender leoht.		*the* Creator's light!
ıú ahte ıc gepald.		Once had I power
eallef pulðref.		of all glory,
þær ıc moſte.[b]		where I might

* * *
* * *
* * *

ın ðeoſſum atolan.	20	in this horrid
æðele gebídan.		country bide;
hpæt me ðrıhten god.		what to me Lord God
déman pille.		will adjudge,
ſágum on ſlopa[c].		*on his glittering floor.*
nu ıc pépan com.		Now I come leading
deofla menego.		*a* host of devils,
to ðıſſum ðımman hám.		to this dim home;
ac ıc ſceal on ſlýge.		but I shall flying,
⁊ on ſlýhte ðragum.		and fleeing, in *the* course of time

[a] My translation of this line is founded on the conjecture, that for ſcíman we should read ſcuran, or a word of similar import.

[b] Here again some lines are evidently wanting.

[c] Apparently an error for ſlope.

eaꝼba neoꝼan.		lands *visit*,
⁊ eopeꝼ má þe.		*and of you more who*
ðeꝼ opeꝼhýbeꝼ.		of this proud deed
ónb onꝼtalbon.		formed *the* design.
ne ðuꝼꝼon þe ðæꝼ pénan.		This we may not hope,
þ uꝼ pulboꝼ-cýnıng.		that us *the* King of glory
æꝼꝼe pılle.		ever will
eaꝼb aléꝼan.		*a* dwelling grant,
eðel to æhte.		*a* country in possession,
ꝼꝼa he æꝼ býbe.	10	as he erst did,
écne onþalb.		eternal power;
ah hım alleꝼ ȝepalb.		but sways over all
þulbꝼeꝼ ⁊ pícta.		glory and punishments
þalbenbeꝼ ꝼunu.		*the* Powerful's son,
þoꝼðon ıc ꝼceal heán ⁊ eaꝼm.		therefore must I, humble and poor,
hþeoꝼþan ðý píboꝼ.		wander the further,
þában þꝼæc-laꝼtaꝼ.		tread exile-steps,
þulbꝼe benémeb.		bereft of glory,
buȝuðum bebeleb.		of dignity deprived;
nénıȝne bꝼeám áȝan.	20	no joy possess
uppe mıb ænȝlum.		above with angels,
þæꝼ ðe ıc æꝼ ȝecpæð.		because I once had said
þ ıc þæꝼe ꝼeolꝼa.		that I myself was
ꝼꝼæȝleꝼ bꝼýtta.		heaven's Lord,
þıhta þealbenb.		Ruler of creatures.'—
ac hıt hım þýꝼꝼe ȝelomp.	[216]	But it *the* worse to him befell.

III. III.

Spa ꝼe peꝼeȝa ȝaꝼt.		Thus the sprite accursed
þóꝼbum ꝼæbe.		said in words
hıꝼ eáꝼþoðo.		his woes,
ealle ætꝼomne.	30	all at once,
ꝼah ın ýꝼꝼnum.		(Stained with crimes,
ýꝼꝼ-leoma ꝼtóð.		*a* fire-beam *he* stood)
ȝeónb þ atole ꝼcꝼæꝼ.		through that horrid den
attꝼe ȝeblonben.		with venom blended:—

ic eom lim-pæſtmum.		'I am in *my* limbs,
þ ic ȝelutian ne mæȝ.		(*so* that I may not bend
on þýſſum ſíðan ſele.		in this wide hall,)
ſýnnum ſoſpundob.		wounded with sins.
hpæðeſ hát ȝ ceald.		Both hot and cold
hpílum mencȝað.		sometimes mingle:
hpílum ic ȝeheſe.		sometimes I hear
helle ſcealcaſ.		hell's ministers,
ȝnoſniende cýnn.		*a* wailing race,
ȝnúndaſ mænan.	10	*these* gulfs bemoaning,
niðeſ undeſ næſſum.		down in *the* deep abyss;
hpílum nacode men.		sometimes naked men
pinnaðᵃ ýmbe pýſmaſ.		serpents wind round.
iſ þéſ pindrȝa ſele.		This windy hall is
eall innepeaſd.		all within
atole ȝeſýlleb.		with horror filled;
ne mot ic hihtlicſan.		I may not *a* more joyous
hámeſ bſucan.		home enjoy;
buſȝa ne bolda.		towns nor palaces,
ne on þa beoſhtan ȝeſcæft.	20	nor on the bright creation
ne mot ic æſſe má.		may I ever more
eaȝum ſtaſian.		gaze with *my* eyes.
iſ me nu pýſſæ.		To me it is now worse
þ ic pulðreſ leoht.		that I *the* light of glory,
úppe mid enȝlum.		up with angels,
æſſe cuðe.		ever knew,
ſonȝ on ſſeȝle.		song in *the* firmament,
þæſ ſunu meotobeſ.		where *the* Creator's Son,
habbað eadrȝneᵇ beaſn.		*the* blessed Child, have
ealle ýmbſanȝen.	30	all encircled,
ſeolſa mid ſanȝe.		*even* myself with song.
ne ic þam ſaſlum ne mót.		Souls I may not
ænȝum ſceððan.		any injure,
butan þam ánum.		save those alone

ᵃ pinnað seems to be an error for pindað.

ᵇ The acc. masc. eadrȝne is here singularly applied to the neuter subst. beaſn.

þe he tó-agan nýle.	that he will not claim;
* * *	
þá ic mót to hæftum.	those I may as captives
hám geferian.	lead home,
brincan to bolde.	bring to *my* habitation
in þone biteran grúnd.	in the bitter gulf.
ealle þe fýndon.	We are all
úngelíce.	unlike *to what we were,*
þonne þe þe iú in heofonum.	when we once in heaven
hæfdon æriþof.	had erst
blite ⁊ þeofðómýnt. 10	beauty and dignity.
ful oft fuldrif.	Full oft of glory
brohton to bearme.	*they* in *their* bosoms brought
bearn hælendef.	*the* Saviour Child,
þæt þe ýmb hine útan.	where we, round about him,
ealle hofan.	all raised,
leomu ýmb leofne.	round *his* loved limbs,
lóf-fonga fórð.	*the* praise-songs' words,
bruhtne fæðon.	to *the* Lord said *them.*
nú ic eom dæðum fáh.	Now I am stained by deeds,
gefundod mid þommum. 20	wounded with crimes;
fceal nu þýfne þítef clom.	now must *I* this bond of torment
beofan beofnende.	bear burning
in bæce mínum.	on my back,
hát on helle.	hot in hell,
hýht-þillan leaf.	of hope devoid.'
þa gýt feola cride.	Then yet in speech *his* many
fífina hefiede.	crimes he lauded,
atol æglæca.	*the* fell miscreant
út of helle.	out of hell,
þítum þéfig. 30	with torments weary.
forð fpeancum fleah.	*The* words flew in sparks
attre gelícost.	likest to venom.
þonne he út þurh-bráf.	Then he exclaimed:—
eala bruhtenes þrým.	'O majesty of *the* Lord!
eala buguða helm.	O Patron of *the* good!

eala meotobeȝ miht.	O might of *the* Creator!
eala middan-eaȝb.	O mid-earth!
eala dæȝ-leohta.	O light of day!
eala dȝeám ȝobeȝ.	O joy of God!
eala engla þȝeát.	O host of angels!
eala uȝ-heofon.	O heaven above!
eala þ ic eám ealleȝ leáȝ.	O that I am bereft of all
écan dȝeámeȝ.	eternal joy!
þ ic mid handum ne mæȝ.	that I may not with *my* hands
heofon ȝeȝécan. 10	*the* heaven reach,
ne mid eaȝum ne mót.	nor with *my* eyes may
up lócian.	upward look,
ne huȝu mid eáȝum ne ȝceál.	nor even with *my* ears shall
æȝȝe ȝehéȝan.	ever hear
þæȝe býȝhtestan. [217]	the brightest
béman ȝceȝne.	trumpet's voice,
ðæȝ ic polde of ȝelde.	because from *his* throne I would
ȝunu meotobeȝ.	*the* Son of *the* Creator,
dȝihten adȝíȝan.	*the* Lord, drive down, [that joy
ȝ ágan me þæȝ dȝeameȝ ȝeȝaldo.	and for myself acquire power of
ȝuldȝeȝ ȝ ýnne. 21	glory and delight!
me þæȝ ýȝȝe ȝelamp.	Then worse befell me
þonne ic to hihte.	than I in expectation
ágan moȝte.	might entertain;
nu ic eom aȝceáden.	now I am sundered
ȝȝam þæȝe ȝcíȝan dȝihte.	from that bright band,
alædeb ȝȝam leohte.	led from *the* light
in þone láðan hám.	into *this* loathsome home,
ne mæȝ ic þ ȝeinczan.	nor may I that call to mind
hu ic in ðæm becóm. 30	how I came in it,
in þiȝ neople ȝenip.	into this dark profound,
* * *	
* * *	
mid ȝýnnum ȝáh.	with sins polluted,
apoȝȝen of ȝoȝulde.	cast from *the* world.
ȝát ic þ nú þa.	Yet now know I this,

þ bíð allesʒ leaʒ.
écan ðreamesʒ.
ʒe ðe heoren-cýninʒe.
heran ne þenceð.
meotode cpeman.
ic þ morðre[a] ʒceal.
peán ʒ pítu.
ʒ ʒnace ðreoʒan.
ʒóda bebæleb.
iú-dædum ʒáh.
þæʒ ðe ic ʒeþohte adrípan.
ðruhten of ʒelbe.
peoroda paldend.
ʒceal nu ʒnec-laʒtaʒ.
ʒettan ʒorhʒ-ceaʒiʒ.
ʒíðaʒ[b] síde:.

IV.

Þpeanʒ þa to helle.
þa he ʒehéneb pæʒ.
ʒodesʒ andʒaca.
ðýdon hiʒ ʒinʒʒan ʒpa[c].
ʒiʒʒne ʒ ʒnæðiʒe.
þa hiʒ ʒod bedʒaʒ.
in þ hate hoʒ.
þam iʒ hel nama.
ʒor þan ʒceal ʒehýcʒan.
hæleða æʒhpýlc.
þ he ne abælʒe.
bearn paldendesʒ.
læte him to býʒne.
hu þa blácan ʒeond.
ʒor oʒenhýʒdum.

that will be void of all
delight eternal,
he who heaven's King
thinketh not to obey,
the Creator to propitiate.
I, for this deadly sin, must
woe and torments
and exile suffer,
of good deprived,
stained with *my* former deeds,
because I thought to drive
the Lord from *his* throne,
the Ruler of hosts:
now shall *I* exile-steps
sorrowing tread,
wide journeyings.'

IV.

Turned then to hell,
when he was condemned,
the denier of God:
so did his followers
grasping and greedy,
when them God drove
into that hot abode
whose name is hell.
Therefore must be mindful
every man
that he anger not
the Powerful's Son,
let *be* to him *an* example,
how the pale fiends,
for *their* presumption,

[a] The context seems to require þæʒ morðre.
[b] MS. and Jun. ʒíðaʒ.
[c] In MS. ʒome stands as a gloss over this word.

ealle ꝑoꝑꝑuꝑdon.	all perished.
neoman uꝑ to ýnne.	*Let us* take to us in delight
ꝑeoꝑoda ðꝑuhten.	*the* Lord of hosts,
upne écne ȝeꝑeán.	exalted everlasting joy,
enȝla ꝑaldend.	*the* angels' Ruler.
he þ ȝecýðde.	He that made manifest
þ he mæȝen-cꝑæft hæfde.	that he had might,
mihta miccle.	great powers,
þa he þa mænego adꝑáf.	when he that many drove
hæftaf of ðæm heán ꝑelde. 10	captives from the lofty seat.
ȝemunan ꝑe þone halȝan ðꝑuhten.	*May* we remember the holy Lord,
écne in ꝑuldꝑe.	eternal in glory,
mid alꝑa ȝeꝑceꝑta.	with of all creatures;
* * *	
ceoꝑan uꝑ eaꝑd in ꝑuldꝑe.	choose us *a* dwelling-place,
mid ealꝑa cýninȝa cýninȝe.	with of all kings *the* King,
ꝑe iꝑ cꝑiꝑt ȝenémned.	who Christ is named;
beoꝑan ón ðꝑeoftum.	bear in *our* breasts
blíðe ȝeþohtaf.	blithe thoughts,
ꝑibbe ⁊ ꝑnýtteꝑo.	peace and wisdom;
ȝemunan ꝑóð ⁊ ꝑiht. 20	*may we* remember sooth and right,
þonne ꝑe to heh-ꝑelde.	when we to *the* high throne
hníȝan þencað.	to bend design,
⁊ þone alꝑaldan.	and *the* All-powerful
áꝑa biddan.	pray for benefits,
þonne behoꝑað. [218]	when it *him* behoveth
ꝑe ðe heꝑ ꝑunað.	who here dwelleth,
ꝑeoꝑuldꝑe ýnnum.	in *the* world's joys,
þ him ꝑliðe ꝑcíne.	that may to him in beauty shine,
þonne he oðeꝑ líf.	when he another life
eft ȝeꝑéceð. 30	shall seek hereafter,
mýcele fæȝꝑe land.	*a* land fairer
þonne þeóf ꝑoldꝑe.	than this earth,
ꝑeo iꝑ[a] ꝑliðiȝ ⁊ ýnꝑum.	where beauteous and winsome
fæftmaf ꝑcínað.	fruits shine,

[a] Over ꝑeo iꝑ the word þæꝑ is written in the MS., either as a correction or a gloss.

beorhte ofer burgum.	brightly around.
þær is brádre land.	There is *a* spacious land,
hýhtlicra hám.	*a* home more joyous
in heofon-ríce.	in heaven's kingdom,
crurte gecrémra.	to Christ more grateful.
uton áceorran þiderr.	Let us turn thither,
þær he sylfa sit-	where he himself sitteth,
sigora waldend.	*the* triumphant Ruler,
drihten hælend.	*the* Saviour Lord.
in ðæm deoran hám.	In that dear home,
⁊ ýmb þ heh-setl.	and around the throne,
hwíte standað.	stand white
engla weðan.	hosts of angels,
⁊ eadigra[a].	and of *the* blessed,
halige heofen-þreatas.	holy heavenly bands
herigað drihten.	praise *the* Lord,
wórðum ⁊ weorcum.	in words and works,
heora wlite scíneð.	their beauty shineth
geond ealra worulda woruld.	over *the* world of all worlds
mid wuldor-cýninge:-	with *the* King of glory.

V. V.

Ða get ic furðor gefrege-	Then, as I have further learned,
feond[b] ondetan.	*the* fiends confessed,
wæs him eall ful strang.	(was to them all too strong
* * *	
wom ⁊ witu.	*their* dread and torments:
hæfdon wuldor-cýning.	they had *the* King of glory,
for ofermodum.	in *their* pride,
ánforlæten.	forsaken.)
cwæðon eft hraðe.	Again *they* quickly spake,
oðrum wórðum.	in other words:—
nu is gesene.	'Now *it* is seen,
þ we gesýngodon.	that we have sinned

[a] MS. and Junius, eadigre.
[b] For feondas, as at p. 265, l. 16.—MS. and Junius, feonda.

uppe on eaþde.	above in *our* abode,
ſceolon nu æfre þæſ.	for which *we* now shall ever
ðreogan ðómleaſe gefinn.	wage powerless war
ðuhtneſ mihtum.	with *the* Lord's might.
hwæt we in wuldreſ wlite.	Yes! we in glory's splendour
wunian moſton.	might have dwelt,
þær we halgan gode.	where we *the* holy God
heran woldon.	might praise,
⁊ him ſang ymb ſeld.	and song about *his* throne
ſeccan ſceoldon. 10	should utter
* * *	
þuſend-mælum.	by thousands.
þa we þær wunodon on wynnum.	Then we there dwelt in bliss,
geherdon wuldreſ ſweg.	heard *the* sound of glory,
beman ſteſne.	*the* trumpet's voice.
bryht-word arás.	*The* Bright of word arose,
engla ord-frumа.	*the* Creator of angels,
⁊ to þæm æþelan.	and to the Illustrious
hnigan him ſeðr.	*the* saints prostrated themselves;
ſige-torht arás.	triumphant rose
éce ðuhten. 20	*the* Lord eternal,
oſer úſ gefteód.	stood over us,
⁊ gebletſode.	and blessed
bilewitne heap.	the meek assemblage,
dogra gehwilcne.	each day;
⁊ hiſ ſe deora ſunu.	and his dear Son,
gaſta ſcyppend.	*the* Creator of spirits,
god ſeolfa wæſ.	was himself God,
eallum andfenge.	grateful to all,
þe ðær up becom.	who there came up,
⁊ hine on eorðan. 30	and *who* himself on earth
ær geleſde.	had erst delivered.
þa ðæſ ofþuhte.	Then *I* took it ill,
þ ſe þeoden wæſ.	that the Lord was
ſtrange ⁊ ſtiðmód.	strong and stern of mood;
ongan ic þa ſteppan forð.	then began I to step forth

ána þrð englum.
⁊ to him eallum ſpræc.
ic can eoþ læþan. [219]
langſumne ræð.
gif þe þillað mínre.
mihte geleſan.
utan oþþhýcgan.
helm þone micclan.
þeþoda þaldend.
ágan uſ þiſ þuldreſ leoht. 10
eall to æhte.
þiſ iſ idel gýlp.
þ þe ǽr þruogon.
ealle hþíle.

VI.

Ða gefeaþrð uric.
þ þe þoldon ſpá.
drihten adríſan.
oþ þam deoran hám.
cýning oþ ceſtre.
cuð iſ þíde. 20
þ þrec-laſtaþ.
þunian moton.
grimme grúndaþ.
god ſeolfa him.
ríce haldeð.
he iſ ána cýning.
þe uſ eorre gefeaþrð.
éce drihten.
meotod mihtum ſpilc.
ſceal nu þeoſ menego heþ. 30
licgan on leahtrum.
ſume on lýft ſcacan.
fleogan oþeþ foldan.
fýr bið ýmbutan.

alone among *the* angels,
and to them all spake:—
'I can give you
lasting counsel,
if ye will in my
power believe.
Let us despise
the great Supreme,
Ruler of hosts,
gain to us this light of glory
all into *our* possession;
this is idle vaunt
that we have before endured
all *this* while.

VI.

Then *it* befell us,
that we would thus
the Lord drive out
from the dear home,
the King from *his* city.
Wide is *it* known
that *our* exile-steps
must seek
the grim abyss.
God himself
holdeth *the* empire,
he alone is King
who hath become angry with us,
the Lord eternal,
the Creator, in power so great.
Now must this many here
lie in *their* crimes;
some flit in air,
fly over earth.
Fire is around

on æghwylcum.	on every one;
þæh he uppe ſeo.	though he be on high,
ne móc he þam ſaplum.	he may not the souls
þe ðæn ſécað up.	that there tend upward,
eadige of eorþan.	*the* blessed from the earth,
æfre gehrínan.	ever touch;
ah ic be honðum móc.	but with *my* hands I may
hæþenne ſceal[a].	*the* heathen knaves
grípan to grúnde.	snatch to perdition,
godes andſacan. 10	*the* deniers of God:
ſume ſceolon hweorfan.	some shall wander
geond hæleða land.	over *the* land of men,
⁊ únriðe.	and discord
oft onſtýran.	oft stir up
monna mægðum.	to *the* tribes of people,
geond middan-eard.	throughout mid-earth.
ic her geþolian ſceal.	I here must forfeit
þinga æghwylces.	every thing,
bitres in ðæs beala gnornian[b].	bitterly in these miseries mourn,
* * *	
ſeoc ⁊ ſorhful. 20	sick and sorrowful,
þæs ic ſeolfa ſeolð.	because I myself would away,
þonne ic on heofonum.	when I in heaven
hám ſtaðelode.	had *a* home established.
hwæðer us ſe éca.	Will the Eternal
æfre ſille.	ever us —
on heofona ríce.	in heaven's kingdom
hám aléran.	allow *a* home,
eðle[c] to æhte.	*a* country in possession,
ſwa he ær ðýde.	as he erst did?'

[a] This word is evidently incomplete; it should be a substantive, governed by the word grípan: perhaps the poet wrote hæþene ſcealcas, which would accord with the line in apposition, godes andſacan, as well as with the whole context.

[b] This line is certainly corrupt: perhaps we should read bitre in þas beala gnornian. The second line of the couplet is wanting.

[c] Apparently an error for eðel.

ſpa gnoſnedon.	Thus lamented
godeſ andſacan.	*the* deniers of God,
hátte on helle.	hot in hell;
hum þæſ hælend god.	with them was *the* Saviour God
þnæð geþoſnden.	become wroth,
ſoſ þom-cþidum.	for *their* evil sayings:
ſoſþon mæg gehýcgan.	wherefore should be mindful
ſeðe hiſ heoſte deah.	*he* whose heart is good,
þ he hum aþiþþe.	that he banish from him
ſnecne geþohtaſ.	wicked thoughts,
láðe leahtnaſ.	loathsome sins:
líſigendna gehþýlc.	every one living
gemunan ſýmle on móde.	remember ever in mind
meotodeſ ſtnengðo.	*the* Creator's strength,
geaþþian uſ tozénef.	prepare before ourselves
gnene ſtnáte.	*a* green path
up to englum.	to *the* angels above,
þæſ iſ ſe ælmihtiga god.	where is the almighty God,
⁊ uſ beſæðman þile.	and us will embrace
ſneo-beaſn godeſ.	*the* beloved Son of God,
giſ þe þ on eoſðan.	if we that on earth
ér geþencað.	erst meditate,
⁊ uſ to þam halgan.	and ourselves to the Holy
helpe geleſað.	for help resign;
þonne he uſ no ſoſlæteð.	then will he not desert us,
ah líf ſýleð.	but will give *us* life,
uppe mid englum.	up with angels,
eadigne dneam.	blessed joy.
tæceð uſ ſe toſhta. [220]	The Illustrious will assign us
tnumlicne hám.	*a* more stable home;
beoſhte buſh-peallaſ.	*the* bright burgh-walls
beoſhte ſcínað.	brightly shine,
geſælige ſaple.	*the* happy souls
ſoſgum bedælde.	from cares *are* parted,
þæſ heo æfne ſoſð.	where they evermore
punian moten.	may possess

ceſtre ȝ cýne-ſtól.	cities and kingly throne.
uton cýþan þæt.[a]	*Let us that proclaim,*
béman þe on eorðan.	*judge we on earth*
æþþor líſȝendon.	*to the earlier living,*
lucan mid liſtum.	*lock with knowledge*
locen þaldendeſ.	*the Powerful's sanctuary,*
onȝeotan ȝaſtlice.	*understand spiritually,*
uſ onȝean cumað.	*towards us shall come*
þuſend engla.	*a thousand angels,*
ȝif þiderþ moton.	10 *if we thither may proceed,*
ȝ þ on eorðan.	*and what on earth*
ǽþ ȝeþýþcað.	*we ere do....*
forþon ſe bíð eadiȝ.	Therefore he shall be blessed
ſeðe æfre þile.	who will ever
mán oferhýcȝen.	wickedness despise,
meotode cpeman.	*his* Creator please,
ſýnne adpæſcan.	extinguish sin,
ſpa he ſýlfa cpæð.	as he himself hath said.
ſóðfæſte men.	Just men,
ſunnan ȝelíce.	20 like unto *the* sun,
fæȝre ȝefræcepod.	fairly adorned,
in heofna fæder-ríce.	in their Father's kingdom,
ſcínað in ſceld-býriȝ.	shall shine in *the* sheltering city,
þær heo ſceppend.	where them *the* Creator
ſeolf beſæðmeð.	will himself embrace,
fæder man-cýnneſ.	*the* Father of mankind
aheſeð holdlice.	will kindly raise
in heofoneſ leoht.	into heaven's light,
þær heo mid ſuldor-cýninȝe.	where with *the* King of glory they
ſunian moton.	30 may dwell
ǽfa to aldre.	throughout all ages,
* * *	
ǽȝan dreáma dreám.	possess joy of joys
mid drihtne ȝode.	with *the* Lord God,

[a] From this line to line 12, I have rendered the Saxon words into English as accurately as I could, but regret my inability to make them intelligible.

á to ꝑonulde. for evermore,
ábutcon ende:. without end.

VII. VII.

Eála hpæt ꝑe apýnꝑda. Alas, that the accursed *one*
ꝑnaðe ꝑeþohte. fiercely resolved
þ he heoꝑen-cýnınꝑe. that he heaven's King
heꝑan ne polde. would not obey,
ꝑæder ꝑnefeꝑnꝑendum. *the* comforting Father!
ꝑlóꝑ attꝑe peol. *The* floor with venom boiled,
hat undeꝑ hæftum. hot amid *the* bonds
hꝑeopan deoꝑla. 10 of *the* fierce devils.
pída ꝑeond ꝑind-ꝑele. Wide through *the* windy hall
pea-cpanedon. *they* wailed woefully
mán ⁊ moꝑðuꝑ. *their* crimes and wickedness.
pæꝑ ðæꝑ[a] menezo þæꝑ. Was the many there
ꝑýlce onæled. as if annealed.
pæꝑ þ eall ꝑull ꝑtꝑıonꝑ. That was all most rigid.
þonne pæꝑ heoꝑa aldoꝑ. Then was their chief
þe ðæꝑ éꝑeꝑt cóm. who first came thither,
ꝑoꝑð on ꝑeþan. forth in *the* phalanx,
ꝑæftꝑe ꝑebundden. 20 fast bound
ꝑýꝑe ⁊ lízꝑe. with fire and flame.
þ pæꝑ ꝑæftlıc þꝑeat. That was *a* stubborn band:
ec ꝑceoldon hıꝑ þeꝑnaꝑ. eke must his followers
þæꝑ ꝑeꝑunıan. there inhabit
atolan eðleꝑ. *the* gloomy land;
nalleꝑ up þanon. nor up from thence
ꝑeheꝑan ın heoꝑonum. hear in heaven
haliꝑne ꝑꝑeam. holy harmony,
þæꝑ heo oft ꝑæꝑenne. where they oft *a* fair
ꝑolꝑað hæꝑdon. 30 train had
uppe mıð enꝑlum. above with angels:
pæꝑon þa alleꝑ þæꝑ. *they* were then, for all this,

[a] Apparently an error of the scribe for ꝑeo.

góda leafe.	void of good;
ah nýmþe grýndef.	but, save *the* abyss,
munan [ne][a] moten.	they may not inhabit,
⁊ þone feorgan fele.	and that dire hall,
þær ir wom ⁊ wóp.	where horror and wailing are
síde gehefeð.	heard afar,
⁊ grurt-bítungre.	and teeth-gnashing,
⁊ gnorrungre mecga.[b]	and men's groans.

* * *

* * *

* * *

nabbað we to hýhte.		We have nought in hope,
nýmþe cýle ⁊ fýr.	10	save chill and fire,
weán ⁊ wítu.		woe and torment,
⁊ wýrma þreat.	[221]	and *a* swarm of serpents
dracan ⁊ næddran.		dragons and vipers,
⁊ þone dimman hám.		and this dim home!
forðon mihte gehefan.		Verily *he* might hear
refe æt hýlle wæf.		who to hell was
twelf mílum neh.		twelve miles near,
þ ðær wæf tóða geheap.		that there was teeth-grinding
hlúde ⁊ geomre.		loud and mournful.
godef andfracan.	20	God's deniers
hweorfan geond helle.		wandered through hell,
háte onæled.		scorched with heat
ufan ⁊ utan.		above and without.
him wæf æghwær wá.		To them on every side was woe,
witum werige.		with torments weary,
wuldrref bereafode.		bereft of glory,
dreamum bedælde.		of joys deprived.
heofon deop gehýgd.		They had deep counsel raised,
þa heo on heofonum.		when they in heaven

[a] I have here inserted the negative, which has evidently been omitted by the scribe.

[b] Here several lines seem to be wanting.

hám ſtaðelodon.	*a* home would fix,
þ hie poldon benéman.	that they would bereave
néþzendne cþiſt.	*the* Saviour Christ
þodeþa þíceſ.	of *the* heavens' kingdom;
ah he on þiht zeheold.	but he rightly swayed
hiþeð heoþona.	*the* host of heaven,
⁊ þ halizze ſeld.	and the holy throne.
niſ nániz ſþa ſnotoþ.	There is none so wise,
ne ſþa cþæftiz.	nor so cunning,
ne þáſ ſþa zleap.	nor so far skilful,
nýmþe zod ſeolþa.	save God himself,
þ aſeczan mæze.	that *he* may tell
ſþezleſ leóman.	*the* rays of *the* firmament,
hu ſunnu[a] þáþ.	how *the* sun there
ſcíneð ýmbutan.	shineth around,
meotodeſ mihte.	through *the* Lord's might,
zeond þ mæþe cýnn.	over that great race,
þæþ habbað enzlaſ.	where angels have
eadizne dþeam.	harmony divine,
ſanctaſ ſinzað.	saints sing,
þ iſ ſeolþa þoþ god.	that is before God himself.
þonne beoð þa eadizan.	Then shall be the blessed
þe oþ eoþþan cumað.[b]	who come from earth

* * *
* * *
* * *
* * *

bþingað to beaþme.	bring in *their* bosoms
bloſtman ſtencef.	blossoms of fragrance,
þýþte þýnſume.	winsome plants.
þ ſýnd þóþð godeſ.	These are *the* words of God,
þonne hie beþæðmeð.	when *he* shall embrace *them*,
þæðeþ man-cýnneſ.	*the* Father of mankind,
⁊ hie zeſegnað.	and shall bless them;

[a] An error or corruption for ſunne.
[b] Here is manifestly a considerable hiatus in the sense, though not in the MS.

mid hiſ ſpiðran hond.	with his right hand
lædæð to hhte.	shall to light lead *them*,
þær hi líf ágon.	where they shall have life
á to aldre.	for evermore,
úplicne hám.	*an* abode sublime,
beorhtne burh-ſtede.	*a* bright dwelling-place.
blæd bríð æghpæm.	Glory shall be to every one
þæm ðe hælende.	who *the* Saviour
herran þencéð.	shall be mindful to obey,
⁊ pel iſ þam.	and well is *it* to them
ðe þ móte:.	who that may.

VIII.

Þæſ þ engel-cyn.	The angel race was
ér genémned.[a]	erst named:
* * *	
* * *	
* * *	
* * *	
lucifer haten.	Lucifer called,
leoht-berende.	Light-bearing,
on gear-dagum.	in former days,
in godeſ ríce.	in God's kingdom.
þa he in puldre.	Then he in *his* glory
ſprohte onſtalde.	raised strife
þ he oferhýda.	that he preeminences
ágan polde.	might possess.
ſatanuſ ſpearte.	Satan darkly
gerohte[b] þ he polde.	sought, that he might,
on heoronum.	in heaven,
heh-ſelb ſýncan.	*a* throne establish
uppe mid þam écan.	above with the Eternal.
þ þæſ ealdor heora.	That was their chief,

[a] Here is manifestly an hiatus in the poem.

[b] MS. and Junius geþohte, but the alliteration evidently requires gerohte.

ýfeleſ oꝼb-ſꝼuma[a].
hum þ efc ȝehꝼeaꝼ.
þa he to helle.
hnígan ſceolde.
⁊ hiꝼ hiꝼeð mid hine.
íntó ȝeȝlídan.
neꝼȝendeꝼ miðð.
⁊ no ſceoððan.
þ hi moſten in þone écan.
andplítan[b]. 10
butón ende.
þa him eȝſa becom.
dýne ſoꝼ déman.
þa he duꝼu in helle.
bꝼæc ⁊ beȝde.
bliſ peaꝼð monnum.
þa hi hælendeſ.
heapod ȝeſapon. [222]
þonne pæſ þam atolan.
þe pe æꝼ némdon.[c] 20

* * *

þa pæꝼon mid eȝſan.
ealle afýꝼhte.
ſíde ȝeond ꝼind-ſele.
póꝼdum mændon.
þiſ iſ ſcꝼonȝlic.
nu þeſ ſtoꝼm becom.
þeȝen mid þꝼeate.
þeoden enȝla.
him beſoꝼan ſéꝼeð.
ſæȝeꝼe leoht. 30
þonne pe æſſe æꝼ.
eaȝum ȝeſapón.

the author of evil:
he rued it afterwards,
when he to hell
must sink,
and his crew with him
fall into
the Preserver's hate,
and from thenceforth
that they might not on the Eternal
look,
for evermore.
Then dread came over them
at *the* thunder before *their* Judge,
when he *the* doors in hell
brake and bent.
Bliss was to men,
when they *the* Saviour's
visage saw.
Then was to that fell *one*,
whom we ere named

Then with dread were
all affrighted,
wide through *the* windy hall
moaned in words:—
'This is awful:
now hath this storm o'erwhelmed
chieftain and followers.
It is the Lord of angels,
before him goeth
a fairer light
then we ever ere
saw with eyes.

[a] MS. and Junius oꝼb-ſꝼuman.
[b] andplitan seems to be an error for onplitan.
[c] Here is evidently another hiatus of some lines.

buton þá þe mid englum.
uppe þæron.
þile nú uþe þitu.
þurh hiſ þuldreſ craft.
eall toþeorran.
nú ðeſ egſa com.
dýne for drihtne.
ſceal þeſ dreorga heap.
ungearra nú.
atol þrorran.
hit iſ ſe ſeolfa.
ſunu þaldendeſ.
engla drihten.
þile uppe heonan.
ſarla lǽdan.
⁊ þe ſeoðþan á.
þæſ ýſſe þeorcefſ.
hendo geþoliað.
hþeanſ þa to helle.
hæleða bearnum.
meotod þurh mihte.
þolde manna ſím.
ſela þuſenda.
forð gelædan.
up to eðle.
þa com engla ſþeg.
dýne on dægred.
hæfde drihten ſeolf.
feond ofercomen.
þæſ ſeo ſæhðe þa gýt.
open on uhtan.
þa ſe egſa becom.
let þa upſarran.
eadige ſarle.
adámeſ cýn.

save when we with angels
were on high.
Now will *he* our torments,
through his glory's power,
all dissipate.
Now this dread hath come,
thunder before *the* Lord,
must this dreary band
suddenly now
suffer terror.
It is he himself,
the Powerful's Son,
the Lord of angels;
he will up from hence
lead souls,
and we ever after,
for this work of wrath,
shall suffer punishment.'
Went then to hell,
for *the* children of men,
the Lord, through *his* might:
he would of men *a* number,
many thousands,
lead forth,
up to *their heavenly* country.
Then came *the* sound of angels,
thunder at dawn:
the Lord himself had
the enemy o'ercome,
the warfare was as yet
open at early morn;
then the terror seized *them*.
He let then ascend
the blessed souls,
the race of Adam;

ȝ[a] ne moȝte ére þa ȝýt.	but Eve might not as yet
plítan in ȝuldre[b].	on glory look,
ér heo órðum cræð.	ere she said in words :—
ic þe éne abealh.	'I alone angered thee,
éce drihten.	Lord eternal!
þa wit adam twa[c].	when we two, Adam *and I*,
eapleȝ þiȝdon.	of *the* apple ate,
þurh næddran nið.	through *the* serpent's malice,
swa wit na ne sceoldon.	as we should not.
ȝelérde unc se atola.	10 Taught us the baleful *one*,
seðe ærre nú.	he who ever now
beornað on bendum.	shall burn in bonds,
þ̄ wit blæd ahton.	that we might bliss enjoy,
halȝne hám.	*a* holy home,
heofon to ȝeþalde.	heaven in *our* power.
þa wit ðæȝ awræcȝdan.	Then we the Accursed's
órðum ȝelýfdon.	words believed,
namon mid handum.	took with *our* hands,
on þam halȝan treo.	on the holy tree,
beorhte blæda.	20 *the* bright fruit;
unc þæȝ bitere forȝeald.	for this *he* bitterly requited us,
þa wit in þiȝ háte scræf.	when we into this hot den
hweorfan sceoldon.	were forced to go,
ȝ winter rím.	and *a* number of winters
wunian seoðþan.	dwell there afterwards,
þusenda þeolo.	many thousands,
þearle onæled.	severely burned.
nú ic þe halȝe.	Now I beseech thee,
heofon-ríceȝ weard.	Guardian of heaven's kingdom,
for þan hwede.	30 by the train
þe ðu hider hæddest.	that thou hast hither led,

[a] The context requires the substitution of ac for ȝ.

[b] Apparently an error of the scribe for ȝuldre, in the accusative.

[c] This is an Islandic idiom; see Rask's Islandic Grammar, p. 228, Stockholm Edition.

engla þreatas.	hosts of angels,
þ ic up heonon.	that I up from hence
mæge ⁊ móte.	can and may,
mid mínre mægðe[a].	with my kindred
* * *	
* * *	
* * *	
⁊ ýmb þreo niht com.	and after three nights came
þegen hælendes.	the Saviour's minister
hám to helle.	home to hell,
* * *	
* * *	
* * *	
is nú hæftum strongum.	is now firm in bonds,
pitum periges.	with torments weary,
swýlce him þuldor-cýninge. 10	as if with him *the* King of glory,
for onmæðlan.	for *his* presumption,
eorlne geforðen.	had been wroth.
* * *	
* * *	
* * *	
segdest us in sóðe.	'*Thou* saidest to us in sooth,
þ te seolfa god.	that God himself
polde hel-þaním.	would to hell's inhabitants
hám gelihtan.	home descend.'
arás þa ánra gehwýlc.	Arose then every one,
⁊ mid earm geræc[b]. [223]	and on *his* arm rested,
hleonade mid handa.	leaned on *his* hands:
þeah hýlle grýme. 20	though hell's horror

[a] Here is a considerable hiatus in the poem.

[b] Junius has most unaccountably altered this word to geric, forming with the preceding word a compound, earmgeric; which Lye, citing the place, interprets *arm-reach, projectio brachii*. The poet's intention is evidently to describe the posture of the captives in hell, when, oppressed with chains, they endeavoured to rise at the entrance of the Saviour.

eǥeſlic þuhte.	dreadful seemed,
þæron ealle þæſ.	*they* were all for this
ſæǥen in ſiſnum.	glad in *their* sufferings,

* * *

* * *

þ heora ðrihten.	that their Lord
polde him to helpe.	would for their help
helle ǥeſecan.	seek hell.

* * *

* * *

* * *

ſæhte þa mid handum.	raught then with *his* hands
to heoren-cýninǥe.	to *the* King of heaven,
bæd meotod milteſe.	prayed *the* Lord for pity,
þurh maſian hád.	through *the* person of Mary:—
hwæt þu ſiſam mínre dohtor.	'Verily, thou from my daughter,
ðrihten onwóce.	Lord, wast born,
in middan-ǥeard.	on mid-earth,
mannum to helpe.	for help to men:
nú iſ ǥeſene.	now is *it* seen
þ ðu eart ſýlfa ǥod.	that thou thyself art God,
éce orð-ſiſuma.	eternal Author
ealra ǥeſcafta:-	of all creatures.'

VIIII. VIIII.

Let þa upſaran.	Let *them* then ascend
éce ðrihten.	*the* Lord eternal:
ſuldre hæfde.	*he* in glory had
ſiteſ clomma[a].	bonds of torment
ſeondum oðſæſted.	on *the* fiends fastened,
⁊ heo ſuſðor ſceaf.	and them further thrust
in þ neople ǥenip.	into that deep darkness,
nearre ǥebeǥed.	closely curved,
þær nú ſatanuſ.	where now Satan
ſſeante þinǥað.	darkling supplicates,

[a] Apparently an error for clommaſ.

earm aglæca.	poor wretch!
⁊ þa atolan mid him.	and those wicked with him
witum þerige.	weary with punishments.
nalles fuldres leohtes	No light of glory
habban moton.	may *they* have,
ah in helle grund.	but in hell's abyss,
* * *	
* * *	
ne hi edcerrres.	not of return they
æfre moton pénan.	may ever think,
feoddan him þæs drihten god.	after *the* Lord God with them was
* * *	
fraðe geforðen.	10 become wroth,
fealde him wites clom.	gave them bonds of torment
atole to æhte.	dreadful in possession,
⁊ egsan grýre.	and terror's shuddering;
dimme[a] ⁊ deorcne.	dim and dark
deaðes scuwan.	death's shadow,
hátne helle grúnd.	hell's hot abyss,
hinsiðb grýre.	*an* end of horror!
ðæt la þæs sægers.	O that was fair,
þc se séða cóm.	when the assemblage came
up to earde.	20 up to *their* home,
⁊ se éca mid him.	and with them the Eternal,
meotod man-cynnes.	Lord of mankind,
in þa mæran burh.	into that great city;
hóron hine mid him.	*they* raised him with them,
handum halige.	*the* holy, with *their* hands,
witigan up to eðle.	the prophets, up to *the heavenly*
abrahames cynn.	*the* race of Abraham. [country,
hæfde þa drihten selfes.	Had then *the* Lord himself
deað ofestunnen.	death overcome,
feond geflemed.	30 routed *the* foe:
þ in fyrn-dagum.	what in ancient days
witegan sædon.	prophets had said,

[a] Apparently an error for dimme.
[b] MS. and Junius, in fríð.
[c] *y* seems to be an error for *þa*.

þ he ſapla polde.	that he would souls
* * *	
* * *	
þiſ pæſ on uhtan.	This was ere dawn
eall ȝeporben.	all performed,
ǽr bæȝhebe.	ere blush of day,
þ ſe býne becom.	that *the* thunder came
hlúd oſ heoſonum.	loud from heaven,
þa he helle burh.	when he hell-door
porbhæc ⁊ porbeȝde.	brake and bent down.
ban peorhodon[a].	*Their* bands were consumed
þa hie ſſa leohtne.	when they such *a* bright
leóman ȝeſapon.	beam saw.
ȝeſæt þa mid þære ſýnde.	Sate then with the assemblage
ſſum-bearn ȝodeſ.	*the* first-born of God,
ſæde ſóð-cpidum.	said in words of truth :—
ſnotre ȝaſtaſ.	'Sagacious spirits!
ic eop þurh míne.	I you, through my
mihte ȝeporhte.	might, created,
ádam ǽrreſt.	Adam first,
⁊ þ æðele píſ.	and that noble woman:
þa hie bezeton.	then they begat,
on ȝodeſ pillan.	through *the* will of God,
ſeoperitiȝ bearna.	forty children,
þ ſorð þonon.	that thenceforth,
middan-ȝeard[b].	in mid-earth,
menio onpeocon.	many might be born;
⁊ pintra peola.	and many winters
punian moſton.	might have dwelt
eorlaſ on eðle.	those persons, in the land;
oð þ eſt ȝelamp.	till that *it* afterwards befell,
* * *	
* * *	
* * *	

[a] My translation of this line is conjectural. For ban, we should perhaps read benbaſ.

[b] Apparently an error for middan-ȝeardbe.

þ he afýnhte eft.		*that he again affrighted,*
feond in firenum.		*in crimes exulting.*
fáh is æghwæþr.		*The* foe is everywhere:
ic on neorxna wonge.		I in paradise
niwe aræfte.		newly set
treow mid telgum.		*a* tree with branches,
þ ða tanas up.	[224]	*so* that *the* boughs aloft
æpla bæron.		bare apples;
⁊ gif æton þa-		and ye ate the
beorhtan blæda.	10	bright fruits,
swa ine se balewa het.		as the baleful *one* desired you,
hand-þegen helle-		*the* minister of hell;
hæfdon forþon hátne grund.		*ye* therefore suffered *a* hot abyss
þæs gif ofergýmdon[a].		for that ye recked not
hælendes wórd.		*the* Saviour's words;
æten þa egsan.		*then ye ate fear.*
wæs se atola beworan.		The wicked *one* was at hand,
se ine bam forgeaf.		who inspired you both with
balewe geþohtas.		baleful thoughts.
þa me gewearð þ mín hand-ge-		Then it rued me that my handy-
weorc.		work
* * *		
carcernes clom ðrowade.	20	endured the prison's chain.
* * *		
næs ða monna gemet.		Then was no mote of men,
ne mægen engla.		no angels' might,
ne witegena weorc.		no prophets' work,
ne wera wýtewo.		nor human wisdom,
þ eow mihte helpan.		that could help you;
nimðe hælend god.		*naught* save *the* Saviour God,
se þ wite ær.		who that punishment erst
to wræce gesette.		had in vengeance set.
ferde to wolden.	30	*I* went to earth,

[a] Between this line and the following, there is no alliteration. The genuine reading may probably be ofernýðdon, for ofergýmdon; the latter word not occurring elsewhere throughout the poem.

þurh þæmnan hád.		through womanhood,
ufan from eðle.		from *the* realm above,
⁊ on eorþan gebád.		and in *the* world awaited
tintregan fela[a].		torments many,
⁊ teonan micelne.		and great affliction;
me ferebon ýmb.		took counsel concerning me
fecgas monige.		many persons,
dæges ⁊ nihtes.		by day and night;
hu heo me deaðes cpealm.		how they me death's pang
þíces boran.	10	(the rulers of the state)
hreman mihten.		*might cause to suffer.*
þa þæs þæs mæles.		When of this period was
meanc aganген.		*the* term passed,
þ on poruldre þæs.		which in *the* world was
pintra gerímes.		of winters told
þreo ⁊ þritig geara.		three and thirty years,
ér ic þropode.		ere I suffered,
gemunde ic ðæs mænego.		I was mindful of the many,
⁊ þa minan hám lange[b].		and my own led home.
þæs ðe ic of hæftum.	20	From the time *that* I from bondage
hám gelædde.		led *them* home
up to eardre.		up to *their* country
þ heo ágan.		(that *they* may share
drihtnes dómas.		*the* powers of the Lord
⁊ duguðe þrým.		and *the* assembly of *the* good,)
pumiað in pýnnum.		*they* dwell in delights,
habbað puldres blæd.		have enjoyment of glory,
þusend mælum.		by thousands.
íc cop þingade.		I for you interceded
þa me on beame.	30	when on *the* tree me

[a] MS. and Junius, tintregan ⁊ fela teonan; but both the sense and the structure of the verse require the transposition of ⁊.

[b] Of the meaning of this line, as it stands, I can form no conjecture. lange may *possibly* be an error for lædde, and þa minan may be the Ger. die Meinigen; on which suppositions my translation is founded. In the MS. þa is nearly obliterated, and minan has been altered to minnan by the superscription of an n.

beornaſ ſticeðon.	soldiers pierced
ȝaþum on ȝalȝum.	with spears on *the* cross:
heoþ ſe ȝiunȝa þæþ.	there the youth struck *me,*
⁊ ic eft up becom.	*and I again on high obtained*
éce ðreamaſ.	eternal joys,
to halȝum ðriht̃ne.	*with the holy Lord.'*

X.

Sþá ſulðreſ ſeaþð.		Thus *the* Lord of glory
þóþðum ſæðe.		said in words,
meotoð mon-cynneſ.		*the* Creator of mankind,
ǽr on morȝen.	10	early at morn.
þæſ þe ðriht̃en ȝoð.		What time *the* Lord God
of ðeaðe aþáſ.		from death arose,
næſ nán þæſ ſtronȝlic.		so strongly was no
ſatan ȝeræſtnoð.		Satan armed,
þeah he þæþe mid iþne.		though he were with iron
eall ýmbþanȝen.		all girt round,
þ mihte þam miclan.		that might that great
mæȝne þrðhabban.		force resist;
ac he út eode.		for he went forth,
enȝla ðriht̃en.	20	*the* Lord of angels,
on þæm ſæſtenne.		in the strong city,
⁊ ȝeræcian het.		and bade fetch
enȝlaſ eall-beorhte.		angels all-bright,
* * *		
⁊ leoſan ȝinȝþan.		and his beloved disciples;
ſinum		
⁊ hupu ſecȝan het.		and even bade say
ſimon petre.		to Simon Peter,
þ he moſte in ȝalileam.		that he might in Galilee
ȝoð ſceapian.		behold God,
écne ⁊ ſtumne[a].		eternal and firm,
ſþa he ǽr býðe.	30	as he ere did.

[a] MS. and Junius, ſtumme.

þa ic gongan geſræcn.	Then, as I have understood, went
ginguman æteomne.	*the* disciples together,
ealle to galileam.	all to Galilee;
hæfdon gaſtef bleb.	*they* had *the* inspiration of *the* [spirit,
* * *	
haligne godef ſunu.	*the* holy Son of God
ſpa heo gefegon.	whom they saw;
hpær ſunu meotodef.	where *the* Lord's Son
þa ginguman on upp ſtóð. [225]	then over against *the* disciples [stood,
éce drihten.	*the* Lord eternal,
god in galileam. 10	God in Galilee,
to ðæf ginguman þiðer.	so that *the* disciples thither
ealle urnon.	all ran,
þær ſe éca pæf.	where the Eternal was,
ſeollon on foldan.	fell on earth,
⁊ to fótum hnigon.	and at *his* feet bowed;
þanceden þeodne.	thanked *the* Lord,
þ hit þuf gelomp.	that it thus befell,
þ hi ſceapodon.	that they should behold
ſcýppend engla.	*the* Creator of angels.
þa ona ſpræc. 20	Then forthwith spake,
ſimon petrur.	Simon Peter:—
eart þu þuf[a] drihten.	'Art thou thus, Lord!
dóme gefurðad[b].	with power gifted?
fe ðe gefapon.	We saw thee
æt ſumum cýſſe.	at one time, *when*
þec gelegdon.	*they* laid thee
on láðne bend.	in loathsome bondage,
hæþenne mid hondum.	*the* heathen, with *their* hands.
him þ gehreopan mæg.	They that may rue,
þonne heo ende-ſtæf. 30	when they *their* end
eft gefceapiað.	shall behold hereafter.'
ſume hie ne mihton.	Some they could not
móde[c] oncnapan.	comprehend in mind,

[a] MS. and Junius, þiſ. [b] MS. and Junius, gefurðaþ. [c] MS. and Junius, móð.

* * *
* * *
* * *
* * *

þ þæſ ſe beóna.	that was the dear *one*,
bidimuſ þæſ haten.	*he* was called Didymus,
ǽr he mid hondum.	ere he with *his* hands
hælend ȝenom.	*the* Saviour touched,
ſýlfne be ſíðan.	himself on *the* side,
þær he hiſ ſſpat ſorlet.	where he his blood gave out.
ſeollon to ſoldan.	*They* fell to earth,
ſulpihteſ bæðe.	in *the* bath of baptism.
ſæȝer þæſ þ onȝin.	Fair was that trial,
þ ſſneo-bſuhten.	that *the* Lord God
ȝeþſopoðe.	had suffered,
þeoden uſre.	our Creator.
he on beame aſtah.	He on *the* tree ascended,
ȝ hiſ blóð aȝeat.	and shed his blood,
ȝod on ȝalȝan.	God on *the* cross!
þuſh hiſ ȝaſteſ mæȝen.	through his spirit's power.
ſoſþon men ſceolon.	Wherefore men should,
mæla ȝehýlce.	at all times,
ſecȝan bſuhtne þanc.	give to *the* Lord thanks,
dǽdum ȝ peoſcum.	in deeds and works,
þæſ ðe he uſ oſ hæftum.	for that he us from thraldom
hám ȝelæddde.	led home,
up to eðle.	up to heaven,
þær ſe ǽȝan.	where we may share
bſuhtneſ dómaſ.	the Lord's greatness,
* * *	
ȝ ſe in ſýnnum ſunian moton.	and we in joys may dwell.
uſ iſ ſuldſneſ leoht.	To us is *the* light of glory
toſht ontýned.	brightly disclosed,
þam ðe teala þenceð:. [226]	to those who rightly think.

Ða þæs on eorðan.	Then was on earth
éce drihten.	*the* Lord eternal,
feoperticg daga.	forty days,
folgad folcum.	followed by people,
gecýðed man-cynnes.	known of mankind,
ær he in þa mæran geseaft.	ere he into the great creation,
burh-leoda fruma.	Source of *its* inhabitants,
bringan polde.	would bring
halgne gast.	*his* holy spirit,
to heofon-ríce.	to heaven's kingdom.
astah up on heofonum.	Ascended up into heaven
engla scýppend.	*the* Creator of angels,
feoroda faldend.	Ruler of hosts:
ða com folcna fæg.	*then* came *a* sound from *the* clouds
halig of heofonum.	holy from heaven,
mid þæs hond godes.	with *it* was *the* hand of God.
onfeng frea-drihten.	*The* Lord received
⁊ hine forð lædde.	and led him forth
to þam halgan hám.	to the holy home,
heofna aldor.	*the* Prince of heaven;
him ymbflugon.	around him flew
engla þreatas.	hosts of angels,
þusend mælum.	by thousands.
þa hit þus gelomp.	Then it thus befell,
þa gýt nergende crist.	when yet *the* Saviour Christ,
* * *	
þ he þæs ymb áne niht.	that he one night after this,
twelf apostolas.	twelve apostles
mid his gastes gife.	with his spirit's gift,
gingran gefriðde.	his disciples, strengthened.
hæfde þa gesette.	Then had placed *in heaven*
sapla unrím.	souls without number,
god lifigende.	*the* living God.
þa þæs iudas of[a]	Then was Judas ....

[a] of is evidently only the commencement of a word.

ſeðe ǽr on tiſre[a].	who ere as *a* sacrifice
tonhtne ȝeſalde.	had betrayed *the* illustrious
ðrihten hælend.	Saviour Lord:
him ſeo dǽd ne ȝeþeah.	for him the deed thrived not,
þæt he bebohte.	that he sold
bearnealdendes.	*the* Child of *the* Almighty,
on ſeolfres ſinc.	for *a* heap of silver,
him þ ſpearte ſonȝeald.	to him that darkly compensated
earm ǽglæca.	the wretched miscreant
innon helle.	in hell.
ſitteð nú on þa ſriðran hond.	Now sitteth on *the* right hand
ſunu his fæderes.	*the* Son of his Father,
dǽleð dȝhwa ȝehwæm.	dealeth each day
ðrihten heoroda.	*the* Lord of hosts
help ȝ hælo.	help and health
hæleþa bearnum.	to *the* children of men,
ȝeond middan-ȝeard.	over mid-earth.
þ is monȝum cuð.	That is known to many
þ he ána is.	that he alone is
ealra ȝeſcefta.	of all creatures
ſýſhta ȝ faldend.	Creator and Ruler,
þurh his fulðres cræft.	through his glory's might.
ſitteð him on heofnum.	*He* sitteth with them in heaven,
halȝ enȝel.	*a* holy angel,
faldend mid ſitȝum.	*the* Powerful with prophets;
hafað fulðres bearn.	*the* Child of glory hath
his ſeolfes ſeld.	his own throne,
ſſeȝl-behealden.	heaven-sustained;
laðað us þiðer to leohte.	*he* inviteth us thither to light,
þurh his lǽcedom.	through his healing power,
þær we mócon ſeolfe.	where we ourselves may
ſittan mid ðrihtne.	sit with *the* Lord,
uppe mid enȝlum.	above with angels,
habban þ ilce leoht.	have *the* same light;

[a] The word tiſre not occurring elsewhere, it may be presumed that tibre is the true reading.

þær hiſ hiræd nú.	where his flock now
halig earðað.	holy dwelleth,
þunað in ſynnum.	continueth in delights,
þær ir ſuldriſ bléd-	where is *the* fruition of glory
torht ontýned.	bright disclosed.
* * *	
utton hýcgan þ we hælende.	Let us strive that we *the* Saviour
herran geornne.	zealously obey,
cruſte creman.	to Christ give pleasure,
þær ir cuðre líf.	there is *a* life more glorious
þonne we on eorðan. 10	than we on earth
mægen æfire gefrigeonan.	ever may obtain.

XI.	XI.
Þafað nú gefirngod to ur-	Now hath interceded for us
þeoden mæra.	*the* Lord supreme,
ælmihtig god.[a] [227]	almighty God,
* * *	
* * *	
* * *	
* * *	
on dóm-dæge.	on doomsday,
drihten ſeolfa.	*the* Lord himself.
hateð heh-englaſ.	*The* archangels shall call
hluddre ſteſne.	with loud voice,
beman blawan.	blow *the* trumpets
ofer burſga gefeotu[b]. 20	over *the* cities' dwellings,
geond ſolðan ſceataſ.	throughout earth's regions:
þonne of þiſſre moldan.	then from this mould
men onwecniað.	men shall awaken,
deade of duſte.	*the* dead from dust
arísað þurh drihtneſ miht.	shall rise, through power of God.

[a] Here a leaf has certainly been cut out of the MS.

[b] This word does not seem to occur elsewhere;—my translation is conjectural.

þ bíð daga lengust. — That with of days be longest,
⁊ dimma[a] mæst. — and of thunders greatest
hlúd gehýred. — heard aloud;
þonne hælend cýmeð. — when *the* Saviour cometh,
paldend mid polcnum. — *the* Powerful on clouds
in þas poruldræðeð. — into this world shall ride;
þle þonne gescearian[b]. — then will *he* separate
þlitige ⁊ unclæne. — *the* fair and *the* foul,
on twa healfe. — on two sides,
tale ⁊ ýfle. — *the* good and *the* evil:
him þa róðfæstan. — with him *the* upright
on þa sriðran hond. — on *the* right hand,
mid rodera weard. — with *the* Guardian of *the* skies,
reste gestíged. — shall rise to rest:
þonne beoð blíðe. — then will be blithe
þa þe[c] in burh móton. — they who into *the* city may
gongan in godesríce. — go, into God's kingdom,

* * *

⁊ heo gesegnað. — and them shall bless
mid his sriðran hond. — with his right hand
cýninc alwihta. — *the* King of all creatures,
cleopað ofer ealle. — shall cry out among all:—
ge sind wilcuman. — 'Ye are welcome;
gað in wuldres leoht. — go into glory's light,
to heofona ríce. — to *the* heavens' kingdom,
þær ge habbað. — there ye shall have,
á to aldre. — from henceforth ever,
ece reste. — eternal rest.'
þonne stondað þa forworhtan. — Then shall stand *the* condemned,
þa ðe synnedon. — they who sinned,
beoð beorngende. — *they* shall be trembling,
hwonne him bearn godes. — when them *the* Child of God

[a] Manifestly an error for binna.
[b] Probably an error for gescaeban, *divide, separate.*
[c] þe is inserted in the MS. by an ancient hand; and being necessary both to the sense and verse, I have not hesitated to admit it into the text.

béman ƿille.	will judge,
þuɿh hiɿ dǽda ɿceð.	through virtue of his deeds:
ƿénað þ heo móten.	*they* may hope *that* they may *go*
to þæɿe mǽɿan býɿig.	to the grand city,
up to englum.	up to *the* angels,
ɿƿa oðɿe býdon.	as *the* others did;
ac him bið ɿeoɿdiende[a].	but to them shall speak
* * *	
éce dɿihten.	*the* Lord eternal,
oɿeɿ ealle gecƿýð.	among all shall say:—
aɿtígað nú aƿýɿnde.	10 'Descend now, *ye* accursed,
in þ ƿíte-húɿ.	into *the* house of torment
óƿeɿtum miclum.	with utmost speed;
nu ic eóƿ ne con.	now I know you not.'
ɿona æɿten þæm ƿóɿdum.	Straight after those words,
ƿeɿige gaɿtaɿ.	*the* sprites accursed,
helle hæɿtaɿ.	*the* thralls of hell,
hƿýɿɿtum ɿceɿþað.	shall wander round
þuɿend mælum.	by thousands,
⁊ þiðeɿ lædað[b].	and *them* shall thither lead,
in þ ɿceaðena ɿceɿæɿ.	20 into that pit of *the* wicked,
ɿcuɿað to gɿúnde.	shall thrust *them* into *the* abyss,
in þ neaɿƿe níð.	into that narrow punishment,
⁊ no ɿeoðþan.	and not after
þ hie up þonan.	that they up from thence
ǽɿɿe móton.	ever may *come;*
ah þæɿ geƿolian ɿceolon.	but there shall suffer
eaɿmlic ƿíte.	miserable torment,
clom ⁊ caɿceɿn.	bonds and *the* prison-house,
⁊ þone calban gɿúnd.	and the abyss cold
deoƿne aþɿeogan.	30 and deep endure,
⁊ deoɿlef ɿƿellunge.	and *the* devil's converse:
hu hie him on éðƿit.	*how they themselves*
oɿt aɿettað.	*oft reproach,*

[a] The words þoðeɿa ƿaldend seem wanting after this line.
[b] MS. and Junius, læðað.

ſpaſte ſuſl-bonan.		*hell's swart fiends,*
ſtæleð ſæhðe.		*vengeance steals in,*
⁊ in ſinne.		*and in crime . . . . .*
þær ðe hie ðrihten.		where they *the* Lord,
écne anpalðan.		*the* eternal Ruler,
oft ſorgeaton.		oft forgot,
þone hie him to hihte.		whom they for their hope
habban ſceolðon.		should have.
uton la geþencan.		O let us resolve,
geond þaſ poſulde.	10	throughout this world,
þ pe hælende.		that we *the* Saviour
heſan onginnen.		seek to obey;
geoſne þuſh godeſ giſe.		fervently, through God's grace,
gemunan gaſtes bleð.		remember *the* inspiration of *the*
hu eadige þær.		how *the* blessed there [spirit,
uppe ſittað.		sit on high,
ſelfe mid ſpegel-torhte[a].		even with *the* heaven-bright
ſunu hælendeſ.		Son of God.
þær iſ geat gylden.		There *the* gate is golden,
gimmum geſtræteſod.	20	fretted with gems,
ſynnum beſunden.		with joys encircled, [glory
þæm þe in ſuldoreſ leohte.		for those who into *the* light of
gongan moten.		may go,
to godeſ ríce.		to God's kingdom;
⁊ ymb þa peallaſ.		and, round the walls,
ſlitige ſcínað.		appear beauteous
engla gaſtaſ.		angel-spirits,
⁊ eadige ſapla.		and blessed souls,
* * *		
þa ðe heonon ſéſað.	[228]	those who from hence depart;
þær maſtiraſ.	30	where martyrs
meotode cpemað.		give delight to *the* Creator,
⁊ heriгað heh-fæðeſ.		and praise *the* supreme Father,
halgum ſteſnum.		with holy voices,

[a] MS. ſpegle torhte; Junius, ſelfe mid ſpegle. torhte ſunu, &c.

cýning in ceastre.	*the* King in *his* city:
cpeþað ealle þus.	Thus say *they* all:—
þu eart hæleða helm.	'Thou art Protector of men,
⁊ heoren-béma[a].	and Judge of heaven,
engla orð-frumа.	Origin of angels
⁊ eorðan tuðor.	and of earth's progeny'
* * *	
* * *	
* * *	
to þissum eadigan hám.	to this happy home.
swa wuldres weard.	Thus *the* Guardian of glory
worðum herigað.	*they* praise with words,
þegnas ymb þeoden.	10 *the* ministers around *their* Lord.
þær is þrym micel.	There is *a* great assembly,
sang æt selðe.	song before *the* throne,
is sylf cýning.	*he* himself is King,
ealra aldor.	Chief of all
in ðære écan gesceaft.	in the eternal creation.
þ is se drihten.	That is the Lord,—
seðe deað forús.	who for us death
geþrowode.	endured,
þeoden engla.	*the* Lord of angels.
swylce he fæste.	20 Moreover he fasted
feowertig daga.	forty days,
metod man-cynnes.	*the* Lord of mankind,
þurh his mildra sped.	in virtue of his mercies.
þa gewearð þone wegan.	Then *it* befell that the Accursed
þe ær awoppen wæs.	(who had erst been cast
of heofonum.	from heaven,
þ he in helle gedeáf.	*so* that into hell he dived,)
þa costode.	then tempted
cýning alwihta.	*the* King of all creatures,
brohte him to bearme.	30 brought in *his* bosom to him
bráde stánas.	broad stones,

[a] MS. and Junius, déman.

bæd him for hungre.	bade him for hunger
hlafas fyrcan.	make *them into* loaves:—
gif þu swa micle.	'If thou so great
mihte hæbbe.	might have.'
þa him andswarode.	Then him answered
ece drihten.	*the* Lord eternal:—
þéndest þu awýrgda.	'Thoughtest thou, Accursed!
þ awriten nǽne[a].	that it was not written
* * *	
* * *	
* * *	
* * *	
* * *	
nýmþe me sǽnne.	save me alòne;
ac gesetest hafast.	but *thou* hast set
sigores ágend.	Lord of triumphs!
lifgendum lihte.	*a* light to *the* living,
lean butan ende.	*a* reward without end,
on heofen-ríce.	in heaven's kingdom,
halige dreamas.	holy joys.'
þa he mid hondum genom.	Then with hands he took *him*,
atol þurh edwit.	*the* fiend in *his* wickedness,
⁊ on eafle ahóf.	and on *his* shoulder raised *him*,
heorm-bealoðes gast.	*the* noxious spirit,
⁊ on beorh astah.	and on *a* mount ascended,
asette on dúne.	placed *him* on *the* down,
drihten hælend.	*the* Saviour Lord:—
loca nu ful wíde.	'Look now full wide,
ofer land-buende.	over *the* land's inhabitants:
ic þe gesellan.	I will give thee,
þínes weoredum[b].	*into thy power*,

[a] Here is manifestly a great hiatus in the sense.

[b] I am at a loss as to the sense of lines 22–26. Lye, or rather Manning, thinks that for þínes weoredum, we ought to read þínes weoldes dóm, "in tui ipsius potestatem,"—a conjecture which, even if correct, would contribute little to the interpretation of the passage.

folc ⁊ folban.	*folk and earth,*
foh hiðeþ to me.	
burh ⁊ þreotone.	
bold to gefealde.	
rodora ríces.	of heaven's kingdom,
gif þu seo riht cýning.	if thou be true King
engla ⁊ monna.	of angels and of men,
swa ðu ǽr mýntest:	as thou erst declaredst.'
þa him andswarode.	Then him answered
ece þrihten.	10 *the* Lord eternal:—
gefest þu apýrgda.	'Depart thou, Accursed!
in þ wíte-scræf.	into *the* pit of torment,
satanus seolf.	(Satan himself *art thou,*)
þe is swyl geotod.	to thee is pain decreed,
geáro togegnes.	ready before *thee,*
nalles godes ríce.	not God's kingdom:
ah ic þe hate.	but I command thee,
þurh þa hehstan miht:	through the highest Power,
þ ðu hell-warum.	that to hell's inmates thou
hýht ne abeode.	20 announce not hope,
ah þu him secgan miht:	but thou to them mayest say
sorga mæste.	*the* greatest woes,—
þ ðu gemetest.	that thou hast met
meotod alwihta.	*the* Lord of all things,
cýning mon-cynnes.	King of mankind.
cer ðe on bæcling.	Turn thee behind me:
wite þu eác apýrgda.	know thou also, Accursed!
hu wíd ⁊ síd[a].	how wide and long is
hel-heoðo þreorig:	hell's drear profound,
⁊ mid hondum amet.	30 and measure with *thy* hands,
grip wið þæs grúndes.	lay hold on *the* abyss:
gang þonne swa.	go then so,
oð þ þu þone ýmbhwýrft.	till that thou the orbit
alne cunne.	knowest all;

[a] sý or seo seems here to be wanting.

⁊ æfterſt ametſ.	and first measure
uſran to grúnde.	from above to *its* ground,
⁊ hu ſíð[a].	and how wide
ſe ſpartra eðm ſeo.	the black vapour is.
páſt þu þonne þe geornor.	Then wilt thou the better know,
þ þu þrð god punne.	that thou with God strivest;
ſeoððan þu þonne haſaſt.	then, after thou hast
handum ametene.	with *thy* hands measured
hu heh ⁊ deop.	how high and deep
hell innepeard ſeo.	hell is within,
grim grræf-húſ.	*the* grim grave-house,
gong ſucene to.[b]	go forthwith to

* * *

* * *

* * *

* * *

ær tra ſeondon.	ere shall two
tída agongene.	hours have passed,
þ ðu merced húſ.	that thou *the* destined house
ametten hæbbe.	hast measured.'
ða þam ferigan fearð. [229]	Then to the Accursed was
ſriacu getenge.	exile heavy;
ſatan ſeolua ran.	Satan himself ran,
⁊ on ſuſle gefeol.	and into torment fell.
earm ægláece.	*The* wretched fiend
hpílum nuð ſolmum mæt.	now measured with *his* hands
pean ⁊ pitu.	*his* woe and punishment:
hpílum ſe ponna lég.	now the lurid flame
læhte þrð þeſ laþan.	seized on the loathed *one*;
hpílum he hiſgan geſeah.	now he saw lying
hæftaſ in hýlle.	*the* captives in hell;
hpílum hpeám aſtah.	now *a* cry arose,
ðonne hie on þone atolan.	when they on *that* horrid *one*

[a] Here the words ⁊ ſíð have probably been omitted.
[b] Here is evidently a considerable hiatus in the MS.

eagum gesapun.	looked with eyes.
hæfdon gepunnon.	*They* had obtained
godes ándsacan.	the apostate from God,
blac bealoges gast.	*the* pale spirit of evil.
þa he on botme stód.	When he on *the* bottom stood,
þa him þuhte.	then seemed to him,
þ þanon páene.	that it were from thence
to helle duru.	to hell-door
hund þusenda míla.	*a* hundred thousand miles
gemeancodes.	of measured *space*,
swa hine se mihtiga het.	as him the Mighty bade,—
þ þurh sýnne cræft.	that through art of sin
sustle amæte.	*he* should *his* torment measure.
ða he gemunde.	Then he reflected,
þa he on grúnde stód.	as in *the* abyss he stood;
locade leas wiht.	*the* false wight looked
geond þ laðe scræf.	through the loathsome den,
atol mid egum.	with eyes terrific,
oð þ egsan grýse.	till that horrid dread,
deofla mænego.	*the* multitude of devils,
* * *	
þonne up-astag.	then rose up,
* * *	
fórdum inpitum.	with guileful words,
ongunnon þa peniigan gastas[a].	began the cursed spirits
reordian ⁊ cpeðan.	to discourse and say:—
* * *	
lá þus beo nú on ýele.	'Lo! thus be now in evil,
noldæs ér teala.	Good erst thou wouldest not.'

FINIT LIBER II. AMEN.

[a] MS. and Junius, ongunnon þa on þa senigan gastas; the syllables on þa being evidently repeated erroneously.

THE SONG OF AZARIAH.

From the Exeter MS., p. 53 a. (See Cædmon, p. 233, l. 23.)

Nim þa azariaſ.
ingeþoncum.
hleoþrede halig.
þurhhatne lig.
ðreag dædum georn.
ðrýhten herede.
riſ in reoricum.
⁊ þaſ word acræð.
meotud allrihta.
þu eart meahtum ſrið.
niþaſ to nerigenne.
if þin noma mære.
ſlitig ⁊ ſuldorfæſt.
ofer ver-þeode.
ſindon þine domaſ.
on dæda gehwam.
ſoðe geſriðde.
⁊ geſigefæſte.
eac þinne willan.
in woruld-ſredum.
ríhte mid ræde.
rodera waldend.
geoca uſ geoſne.
gæſta ſcýppend.
⁊ þurh hýldo help.
halig ðrýhten.
nu we þec ſor þearfum.
⁊ ſor þrea-nýdum[a].
⁊ ſore eaðmedum.
arena biddaþ.
lege bilegde.
ſe þæſ ligegende.
worhton in worulde.
eac þon wom ðýdon.
ýlðran uſſe.
in oferhýgdum.
þin bibodu bræcon.
burg-ſittende.
had oferhogedon.
halgan liſeſ.
wurðon ſe torſrecene.
geond riðne grund.
heaſum tohworſne.
hýlda leaſe.
þæſ ure lif geond.
londa ſela.
ſſracuð ⁊ geſſræge.
ſold-buendum.
nu þu uſic beſſræce.
in þaſ ſýſſneſtan.
eorð-cýninges.
æht-gefealda.
in hæſt heoſo grimmeſ.
ſceolon ſe þæſ hæþenra.

[a] In Cædmon, ðeo-nýdum, apparently an error for ðeoſ-nýdum, as at p. 235, line 18.

þrea-nýð[a] ..... nu þec calbeaſ.
* * * ⁊ eac þela ſolca.
* * * ȝeſrnezen habban[b].
..... hæþeſ. þæt þu ána earte.
to abrahame. ece þrýhten.
⁊ to ıſace. rıȝe-ſoþ ſettend.
⁊ ıacobe. ⁊ ſoð meotod.
ȝæſta ſcýppend. þulðreſ ſaldend.
þu hım ȝehete. ⁊ ſoſulð-ſceaſta.
þurh hleoþoſ-cribaſ. ſſa ſe halȝa ſen.
þæt þu hýſa ſſrom-cýnn. heſȝende þæſ.
on ſýſn-ðazum. meotudeſ mıltſe.
ýcan ſolde. ⁊ hıſ mod-ſeſan.
þæt hıt æſtſen hım. ſehte þurh ſeoſde.
on cýne ſýce. ða oſ ſodeſum ſeaſð.
cenneð ſuſde. enȝel ælbeoſhta.
ýceð on eoſþan. uſon onſendeð.
þæt ſſa unſume. ſhte ſcýne ſen.
had to hebban. ın hıſ ſuldoſ-homan.
ſſa heoſon-ſteoſſan. cſom hım þa to aſe.
buȝað brade hſeaſſt. ⁊ to ealdoſ-neſe.
oð brım-ſlodaſ. þurh luſan ⁊ þurh lıſſe.
ſſa paſoþa ſond. ſe þone lıȝ toſceaſ.
ýmb ſealt pæten. halıȝ ⁊ heoſon-beoſhtſ.
ýþe ȝeond eaſ ȝſund. hatan ſýſneſ.
þæt ſſa unſume. þ ſe bıttſa þrýne.
ýmb ſıntſa hſeaſſt. beoſȝan ſceolde.
ſeoſðan ſceolde. ſoſ þæſ enȝleſ eȝe.
ſýl nu þa ſſum-ſſſæce. æſæſtum þrum.
þeah þe uſeſ ſea lıſȝen. toſſeoſ ⁊ toſſenȝde.
ſlıtezȝa þıne ſoſð-cſıdaſ. þurh ſſðeſ meahtſ.
⁊ ðın ſuldoſ uſ. lıȝeſ leoman.
ȝecýð cſæſt ⁊ meahtſ. ſſa hýſa lıce ne ſcod.

[a] Here is an hiatus in the Exeter MS.; the lines omitted corresponding to Cædmon, p. 235, lines 19–29.

[b] So in MS., for habbað.

ac þæʀ in þam hoʀne.
þa ʀe engel cʀom.
ʀindʀg ⁊ ʀýnʀum.
þeðeʀe onlicuʀe.
þonne on ʀumeʀeʀ tíd.
ʀendeð þeoʀþeð.
ðʀopena ðʀeoʀung.
mid ðæʀgeʀ hʀile.
ʀe þæʀ in þam ʀʀe.
ʀoʀ ʀnean meahtum.
halgum to helpe.
þeaʀð ʀe hata lig.
tobʀiʀen ⁊ tobþæʀceð.
þæʀ þa ðæð-hʀacan.
þʀý mid geþoncum.
þeoden heʀeðon.
ðæðon bleʀʀungе.
beaʀn in þoʀulðe.
ealle geʀceaʀʀe.
ecne ðʀýhten.
þeoda þaldend.
ʀʀa hi þʀý cʀæðon.
moðum hoʀʀce.
þuʀh gemæne þoʀð.

CORRIGENDA.

Page 21, line 4. for mán-riðe. This reading, although affording a plausible interpretation, is inadmissible; r being the riming letter, and consequently requiring the accent on its syllable, which, as the text now stands, falls erroneously on mán. Read therefore forman riðe, *for the first time.*

—— 233, —— 24. For in geþancum, *in his thoughts*, read (as both the sense and alliteration require,) ingeþancum, *mindfully* (*fervently*). The Germans have a similar adverbial expression, eingedenk.

—— ——, lines 26, 27. Here, I suspect, we ought to read, þurhhatne lig. breag bæda georn, making þurhhatne (*thorough-hot, perferridus,*) a compound word, and the regimen to breag, which, though wanting in the MS. of Cædmon, appears in the Exeter paraphrase.—The translation will then be, *the intensely hot flame endured, zealous in deeds.*

—— 234, line 19. For þrea-nýdum, restore the reading of the MS., or rather correct it to þeor-nýdum.

—— 301. Dele notam. When writing this note, I was not aware that tirer for tiber occurs also in the Legend of Juliana, Cod. Exon. p. 69, a.

P. 60,	l. 28,	*for* þam	*read*	þam.
80,	1,	— ucan	—	utan.
108,	14,	— ri beð	—	ri-beð.
120,	30,	— [illegible]	—	[illegible].
124,	31,	— þuhtigran . .	—	þuhtrigan.
125,	6,	*dele* [illegible].		
161,	4,	*for* rýnnert . . .	—	rýnnert.
206,	1,	— rreo beann-ræðer	—	rreo-beann-ræðer.
208,	5,	— re	—	ge.
239,	31,	rolcen-rapu . .	—	rolcen-rapu.

VERBAL INDEX.

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* 31, 26; 37, 15.

ERRATA.

Page 213, line 14, múð-hæl is, I have no doubt, an error of the scribe for meþel.
—— 243, note *b*, *for* bendar *read* benda.
—— 319, line 19, *for* crið *read* crire.
—— 323, — 22, *for* ȝræcu *read* ȝræcre (ȝræcu).
—— 318, — 33, *for* býr *read* býre.
—— 329, — 23, *for* hýrra *read* hýrre.